TRUTH

PSYCHIC OBSERVER

SPIRITUALISM'S PICTORIAL JOURNAL

NUMBER 255 Published by PSYCHIC OBSERVER, Inc., 10 East Fourth Street, Jamestown. APRIL 25, 1949 15 CENTS

300 AT TRUMPET SEANCES IN LIGHT

Trumpet seances in the light before 300 people are among the unanswerable evidences that Spiritualism can give to the world.

The Rev. Bertie Lilly Candler, at her Beckoning Light Spiritualist Church, Miami, Florida has had the place packed to the door even after extra seats had been brought in, so that people could witness the remarkable phenomenon of the medium leaving the platform while the voices came from the trumpet on the platform.

Bertie Lilly Candler

Not only that, but many present were allowed to hold the trumpet. There are not many instances in present-day Spiritualism of such power being available. In this case, the evidence was given in the light, and many remarked after the seance: "Now I know these things are true".

Bertie Lilly Candler also gives trance meetings at which those who wish to speak from the spirit world talk through her. It is her aim to sit for materialization in which the manifesting spirit and the medium can be seen together at the same time.

All this will be attempted, says the medium, if she maintains her present good health.

Mr. Sherman T. Smith, 330, N. W. Eighth Avenue, Miami, Florida, who witnessed this demonstration of trumpet voices in the light, before an audience, writes of his experience:

"Bertie Lilly Candler's spirit control is her brother, Dr. Howard Candler, who had previously informed her that the spirit world would endeavor to produce some unusual phenomena. This proved to be the production of spirit voices through a trumpet under the full blaze of electric lights.

"The efficient little helper, Silver Leaf, spoke through the trumpet on making contact in each case.

"As Silver Leaf called out the names of various persons in the audience, each one walked to the platform, placed the small end of the trumpet to his or her ear, and the conversation began. In most cases the talk could be heard distinctly by the audience.

"The effect on the audience, as well as on the medium herself, was electrifying, as all seemed to be aware that something new was happening.

"The far-reaching effect of this improved method of communication devised by the spirit world can hardly be overestimated. It should certainly sweep aside the doubts caused in the minds of many by the necessity for holding seances in the darkness or semi-darkness.

"Although I have witnessed and experienced many phases of psychic phenomena, this demonstration in full light had a more startling effect on me than any other. On this occasion I spoke to my brother, Dr. Joseph H. Smith, formerly of Toronto, Canada."

Materialized Spirits Dance and Play Violin

I am writing to tell you my experience at Mrs. Iona Brandt's seances. The last three I attended stay prominently in my mind.

At first seance on the Camp grounds at Freeville, N. Y., there were about 24 of us.

Each person received from three to five of their loved ones. Each spirit seemed so happy to come through, and their conversations were inspiring.

I had the happiness of talking to my grandmother, my Aunt Jane, my sister Emily and my first husband. It was a very wonderful reception.

There were people present who had not attended a materialization seance before. They were amazed to find that they could talk with those who had passed through the change called death. They took such delight in talking of old times, and the problems of life they had been through. And they were glad of the advice and spiritual upliftment their spirit people gave them.

At the second seance my first husband gave me treatment for my asthmatic condition, and he also asked me if I remembered how he used to give me treatments when he was in the material body. He ended by saying, "Don't worry about me, I'm all right." That remark was convincing enough for me,

Iona Brandt

for that was one of the things he always used to say whenever he was sick.

He talked on many subjects concerning our family life, and of things known only to ourselves.

At each of these seances the room was lighted only by a dim red light, and when we got accustomed to it we could see each other very clearly and we could see the spirit people just as plainly. They walked, and talked to us. One man and his wife had their five childen with them, and one of the boys had a violin. Their uncles materialized, came to them and when one of them saw the violin he asked for it, tuned up the strings and then he played it. We all sang with the music.

At the third seance given by Mrs. Brandt I again had the happiness of receiving four peo-

(See Page 2, Column 2)

The Psychic Side of Dreaming

By WILLIAM H. BURR

It may truthfully be said that every person has dreams during the sleeping hours.

It is a phenomenon during which facts, falsehoods, memories of persons and places may be mingled with imaginary events and things which have no foundation in facts.

All of these events, whether true or false, are woven into a train of events and impinged upon the memory.

We remember what we dreamed, and are able to relate what we dreamed as accurately as we might relate a conversation with a friend the day before.

What is this phenomenon, how and why is it possible?

PSYCHOLOGY NO AID

If we search for an answer in current works of psychology and the like, we find little or nothing of value nor do we find any information relating to the basic physiological facts which must underlie this unusual manifestation of a truth.

It, therefore, becomes necessary for us to search for some answer or explanation quite independent of prevailing indefiniteness and uncertainty concerning this very important subject.

The Apostle Paul wrote in his letter to the Corinthians concerning man: "There are terrestrial bodies and there are celestial bodies."

IGNORANCE OF ASTRAL

By this he, doubtless, intended to say that man dwells in a body of fiesh (terrestial) and a body not of flesh (celestial).

Psychic science has discovered that man lives in three phases known as the physical, the astral and the spiritual.

We are all familiar with the physical body of man, but few know much about the astral or the spiritual.

However much or little we may know makes no difference with the law or the fact of our being as spiritual entities.

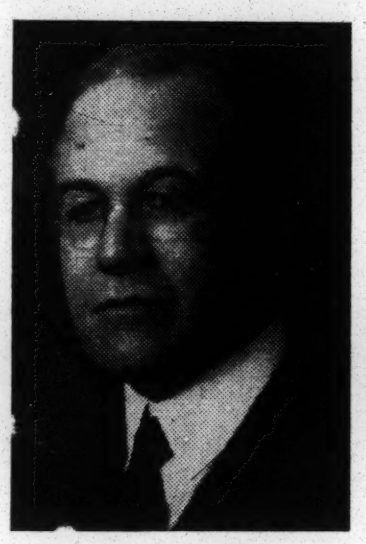
No does our ignorance explain the relationship between the physical and the astral phases of life.

Manifestly, the flesh and bones of the physical man are not the source of thoughts without the aid of something else.

At most, flesh is the vehicle through which thoughts are made manifest in one way or another.

We now know that the terrestrial man of which Paul wrote is the outer garment of the celestial man that dwells within.

We know that when the celestial departs from the terrestrial, death and decay ensue and that then all manifestations of intelligence through the physical are at an end.



William H. Burr
Spiritualist Pioneer

In other words, we know that the astral body is the source of life, intelligence and action of the physical body.

We know that during mortal life and normal health the physical and the astral coordinate to produce normal thought and action.

We have shown that when dreams occur there is neither normal thought nor normal conclusions.

We have shown that imaginary persons, places and conversations, falsehood, fancy and fictitious events may be combined with memory and truth, that all combined may impinge upon the memory a tale which we remember and release.

Sleep is the resting period of the flesh. During sleep, some change takes place between the relationship of the astral and the physical.

It is a time when the astral withdraws from the physical to a certain extent and leaves the physical free from the active influence of the mind during the period we know as sleep.

WHEN WE WAKE

Waking means simply that the astral has returned to active influence upon the physical, and to the normal coordination and cooperation between the mind and body

If dreams occur at waking moments, may it not be true that the distorted memories, imaginations, falsehoods and fancies woven into the fabric of the dream are the result of imperfect coordination and cooperation between the physical and the astral aspects of the human body at the time of waking?

AND DELUSIONS

If this fact be established, it opens a wide field for investigation.

What would happen to those who should continue to dream night after night and day after day?

What is the difference between the dream and the insane delusion?

Today we observe the effect. Tomorrow we may understand the cause. Tomorrow we may know imperfect coordination between spirit man and his flesh is the cause of many phases of mischief.

SPIRIT PLAYS THE VIOLIN

(Continued from Page One)

ple. One was my sister Emily, and she gave me a treatment for my asthma. Since then I feel better.

One man had his three and a half year old daughter come to him. It was a beautiful thing to see and hear that father and child talking together.

Another spirit picked up a chair and swung it round, and then put it down and talked to us. Some of the young women who materialized danced for us as we sang for them.

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HERE COMES MR. JORDAN

By W. BLOUNT DARDEN

(Associate Editor, "Portsmouth Daily Star", Virginia, and for 25 years Advertising Director of that Paper. Mr. Darden has 40 years' experience in Journalism.)

FRED JORDAN
Does the Healing

The man I am going to tell you about is perhaps the greatest healer in America today.

He is the Rev. Fred Jordan, a Spiritualist minister and formerly a lieutenant commander in the United States Navy, where he served for 37 years, going up the rungs of the ladder from enlisted man to his present retired rank.

For much of his 27 years in the Navy, he preached and practiced Spiritualism and healing every spare moment, using all his leave time to travel throughout the United States and in many foreign countries, spreading also the gospel of the religion of Spiritualism.

THE CHAMPION

It has been a hard, uphill fight that Rev. Fred Jordan has waged to win his way to the top, but he has today the same spirit as when he was a seaman, and by sheer determination and pluck won the title of heavyweight boxing champion of the U. S. Navy. He still holds the golden championship belt for his achievement.

His philosophy has been through the years, and is today: "It is God's will that I use the great gift of healing which He has given me to help mankind, and this I shall do so long as there is the breath of life within me".

HE DIAGNOSES

He holds firmly to his philosophy today, and gives unstintedly of his time and healing talent for the benefit of all who seek his ministrations.

His powers of diagnosis are uncanny, and his records of healings are so numerous that he has long since given up trying to keep a total of them.

Nevertheless, he still has a scrap book containing the written testimonials of hundreds who have benefited as a result of his laying on of hands and who do not hesitate to call him blessed.

I have known the Rev. Fred Jordan for more than 20 years. I began my acquaintance with him in the role of investigator of psychic phenomena, especially of his healing ability.

THE TOUCH

Through the years I have been deeply impressed by the thousands of instances in which this man has simply laid his hands on the lame, the halt and otherwise afflicted and with a simple prayer upon his lips, has sent them away, healed.

Not all cases, especially of long standing, have been cured immediately, but there has not been an instance where his healing touch has not been immediately beneficial.

IN HOSPITALS

He is not dramatic. He does not put on any "show". He has no promoter or manager, and he has no press agent or publicity staff.

He goes about his work quietly and in an unostentatious manner, touching hundreds every day, visiting hospitals and homes to give healing to those unable to come to him.

His strength and energy seem boundless. In addition to his healing visits, he presides over two services every week in his church, the Light of Truth Church of Divine Healing, 20th and Omohundro Sts., Norfolk, Virginia.

He gives the lecture, and winds up his religious services with a healing session, and then gives a message service.

In addition, he serves as teacher and leader in three classes a week devoted to spiritual progression, the religion of Spiritualism, and psychic phenomena.

He is also president of the International General Assembly of Spiritualists, having been re-elected to this position annually since 1938.

In his capacity of president of this organization, he has traveled some 48,000 miles into practically every section of the United States, touching 38 States, lecturing, organizing, preaching and healing.

HE KEEPS FIT

Stacks of letters from all over the world come to his home and office at 154 Seaboard Avenue, Portsmouth, Virginia.

Fred Jordan is some six feet three inches, and with a splendidly built body to match his health. He keeps in perfect condition. Keeps strictly to training rules", as he puts it.

He doesn't drink or smoke. His very appearance inspires confidence, and thousands testify to his healing ability.

ALL HEALERS

Fred Jordan says that he has several spirit guides, all schooled in the art of diagnosis and healing.

I have heard him give an accurate diagnosis over the telephone to a person many miles distant, then give them an "absent" treatment, with the state-

Get the . . .

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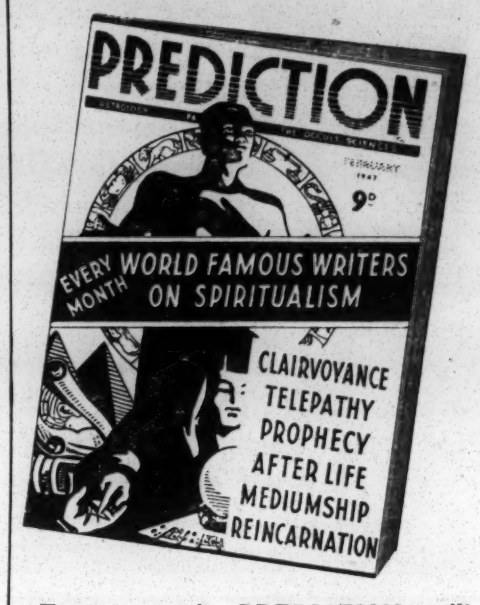

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HERE COMES MR. JORDAN, THE HEALER

ment that "in 15 minutes you will feel much better".

In approximately that number of minutes there would be another call from the patient verifying this statement.

I had to dig among his office records to bring to light hundreds of letters from people all over the world who have benefited from his healing powers.

The cures in many instances are striking. They come from men and women of all interests. They tell of many years of suffering not relieved by practicing physicians or surgeons, and then of almost immediate relief obtained through Fred Jordan's healing.

Children too, hundreds of them, have been cured by this man who is a lover of children.

"ALWAYS ON TAP"

Since retiring from the U. S. Navy on Jan. 1, 1947, Jordan has thrown himself into the task of enlarging his efforts in behalf of Spiritualism, placing great emphasis on healing.

He, in addition, is a clairaudient and clairvoyant medium. He uses all his mediumistic powers constantly.

Occasionally, he takes time off from his church, leaving competent mediums and ministers in charge, so that he can travel about the country.

During the summer of 1948, he went to Freeville, N. Y. to serve one week at that Spiritualist center. Instead, he stayed on for more than a month. They wouldn't let him leave.

OBSESSION CURED

He preached to thousands, and gave healing to hundreds with success. So great was the demand for his services that he was prevailed upon to return to Freeville again this summer.

"It is my purpose to prove that healing is not just possible, but is an actual fact — yours simply for the asking", he says. All it takes is faith in God and a prayer that comes from the heart".

Especially notable have been Mr. Jordan's cures of obsessions. He points to the fact that in the Bible, it is related that many people were "possessed", and that Jesus drove the "evil spirits" out of them and into the swine, who stampeded into the waters.

It is Mr. Jordan's belief that in many instances people who are today confined to mental institutions as incurables can be healed by the application of spiritual healing and a driving out of "dumb spirits".

One of the outstanding things about Mr. Jordan here, in Virginia, where he has lived for nearly 20 years, is that he refuses to accept any fee for his healing work. "My retired Navy pay takes care of me amply", he says, "and so I do not need to accept fees."

Not only will he not accept fees for his healing work, but on his tours, where he lectures in churches and auditoriums all over the country, when contributions are made to him for his labors, he turns these over to the treasurer of the International General Assembly of Spiritualists to go into that organization's Mediums' Relief Fund.

IN DEMAND

Locally, all contributions given are turned into the building fund of the church which he serves free of charge.

"Some day we shall have a beautiful church here where God's healing can be given to all who desire it", says Mr. Jordan.

The demands upon this man for his healing have increased to such a degree that he cannot take all the calls made on him. People call him at all hours of the night from homes, from hospitals, and even by long distance telephone from Texas, Massachusetts, Michigan, New York, California and other states.

HIS HELPERS

Some nights he gets only two or three hours sleep.

To aid him in this work Mr. Jordan is building up a healing staff of assistants through his classes in his church.

Already several very fine healers have been developed and are doing much work in relieving him. Noteworthy among these is Mrs. Pearl Wilson, of Portsmouth, Va., whose husband is a retired civil service employee of the United States Navy Yard located there.

Mr. Jordan is often called on to defend the religion of Spiritualism from those who would deliberately destroy it as "the works of the devil".

He is quick to jump to the defense of what he declares to be "God's divine plan" as he is to answer a call for healing from the afflicted. He pulls no punches and accepts all challenges, and even himself challenges the detractors of Spiritualism. "Why not" he says. "They can't win".

HE PROPHESIES

Every January, Mr. Jordan gives a prophecy for the ensuin year of things that will occur in the world. On rare occasions he adds other forecasts such as the one he made in October 1948 concerning the election of President Truman.

In Virginia generally, Truman had been considered politically by nearly everyone a "dead duck".

From the rostrum of his church in Norfolk on October 2, 1948, Mr. Jordan declared that Mr. Truman would be elected in a most 'astounding manner".

He then related how Franklin D. Roosevelt had come to him in a vision at his home at 4 o'clock in the morning and showed him a multitude of people marching behind Harry S. Truman, with F. D. R., immediately behind him with a hand upon his successor's shoulder.

THEY SCOFFED

Many members of Fred's congregation told him after the services that he "had certainly stuck his neck out" on that prophecy, but he was adamant.

It is publicly on record that he gave this same prophecy to several of the leading business men of Portsmouth, Va. They scoffed at even the possibility of Mr. Truman's election.

Fred is a most amiable man. Greets everybody he meets with a smile and a hearty handshake, is a perpetual optimist, loves sports of all kinds, especially baseball, and never misses a game when opportunity permits, going down into the dug-out and into the shower room to give the team members Spiritualist healing.

Mr. Frank D. Lawrence, President of the American National Bank of Portsmouth, a financial giant in Virginia, and owner for many years of the Portsmouth Cubs, a farm team of the Chicago Cubs, attributes the many winning streaks of his team to the work Fred Jordan has done on his boys.

Mr. Lawrence wrote one of the warmest testimonials to the work of Mr. Jordan that can be found in the files.

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What I Observe by R. G. Pressing

The 31st annual conference of the Spiritualist Mediums' Alliance of the U.S.A. will be held April 28 to May 1 incl. at the Divine Spiritual Temple, I.O.O.F. Hall, Lapeer St., Port Huron, Michigan, according to Ethel Koch, S. M. A. secretary. . . . The official 1949 convention program, was released by the Rev. Alma Eastman, 1833, North Charles St., Saginaw, Michigan. Business sessions will be held morning and afternoon, religious services each evening at 7:30. . . . The Rev. Mae Potts, pastor of the Britten Memorial Spiritualist Church, announces continuation of Sunday Spiritualist services, afternoon and evening, at 847 Dovercourt Road, Toronto, Ontario, Canada. Owing to the uncertainty of the status of the church building ownership, services had been discontinued temporarilly. The Veterans' Association purchased the building last December for $25,000, and now rent it to the Rev. Mae Potts Sundays only. Since the passing of Rev. M. S. McGuire, the B.M.S.C. has paid $10,000 rent to the owners of the building and expected to be allowed to buy it for $8,500, a price alleged to have been agreed upon with the Rev. McGuire. . . . The 101st anniversary of modern Spiritualism was celebrated March 27 by The First Spiritualist Church, Portsmouth, N. H., according to the Rev. Frank Daley, pastor. Guest speakers and mediums featured at the Rev. Daley's church during the past few months—Harry Paradis, Nashua, N. H., Floyd Daley, Elizabeth Virgil, Joyce Daley, the Rev. Stafford Jones and the Rev. Brooks of Portsmouth, N. H. . . .

Mable Riffle, Camp Chesterfield secretary, conducted the Easter service at The Spiritualist Episcopal Church, Eaton Rapids, Michigan. "We are planning the biggest season ever", says Mrs. Riffle. Of course, she is referring to the two months' summer season at Chesterfield Spiritualist Camp, Chesterfield, Indiana. . . .

MABLE RIFFLE
Chesterfield

John J. O'Neill, former trustee of the American Society for Psychical Research, and "Herald Tribune" Science editor, was speaker at the Psychic Forum in New York City recently. . . . In the face of the evidence of Lodge, Wallace and Barrett, Professor A. C. Hardy, D.Sc. F.R.S., announced his belief in proved survival at a recent meeting, Leeds, England. To be faced up or not to be faced up, that's the question all scientists will have to face sooner or later. . . . A new group has been formed at Duke University under the auspices of the Parapsychology laboratory. They will attempt to test themselves and experiment with their own pyschic faculties—if any. Most commendable, providing they are satisfied to do everything the hard way. Now if a "budding medium" would burst forth, pandemonium would really be the result. Of course, they could always resort to the lie detector, but could they tell whether the results were due to the veracity of the spirit or the mind of the medium. . . ?

After her engagement at Rev. Bula Hanley's Fort Worth, Texas church, Rev. Iona Brandt, St. Louis materialization medium, journeyed to St. Petersburg, Florida where she is scheduled to serve the Rev. Clara Knost Larrick's church. Says Mrs. Brandt: "I feel that when you and Mrs. Pressing move your headquarters to Jamestown, N. Y., you will be very happy over the change. In fact, it will add years to your lives, and I wish you well" . . . "Prediction", a London monthly "psychic" magazine published this paragraph in their March edition. To quote James Leigh, editor: "Present-day demonstrations of physical mediumship in America are superior to anything of the kind in Great Britain — so says Paul Miller, a London Spiritualist, who has gone to the U.S.A. to take over editorship of the *Psychic Observer* . . ."

The Rev. Myrtle E. Morse, secretary of The Church of

Mr. Jordan, The Healer

Mr. Jordan says that in healing "there is no line of demarcation as to creed, race or any other affiliation. All humans are God's children. We must serve them all as such". That is his oft-repeated declaration.

All his life Mr. Jordan has had a passion to own a horse. Having joined the navy at an early age, he hardly had opportunity to gratify this desire during his 37 years tour of duty.

Immediately upon his retirement, he went out to Missouri, found a beautiful, registered Palomino show horse, King, bought him and transported him by trailer back to Virginia.

Now his fondest hours are spent giving the children of the community a treat every day, making King go through his many trick paces, and giving the little ones a ride.

When his friends tell him, "Fred, you'll kill yourself if you don't slow up", he replies: "God will not take me until I have finished the work He has for me to do. When that time comes, I will be ready".

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(P-259)

RESEARCH INTO RESEARCH

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Salter said he had discovered that experiments with cards resulted in a "getting away from the real experiences of life". When an element of boredom came in, the person "fails to guess even up to chance standard".

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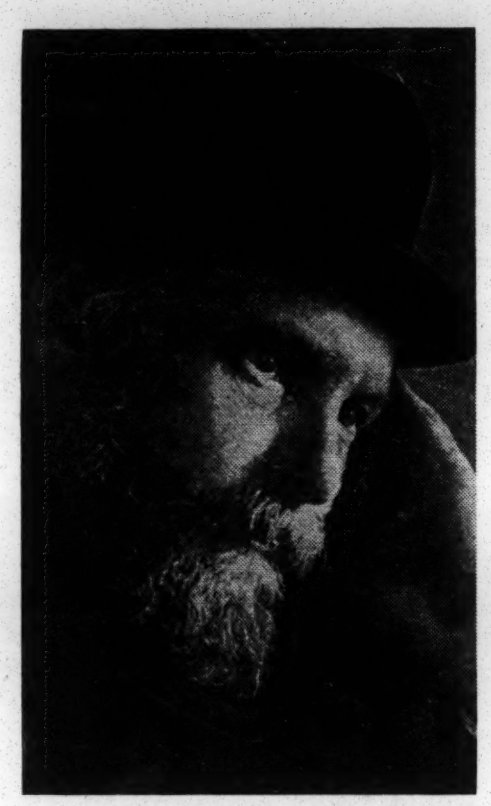
"If the view is accepted that mind works with mind", he declared, "it will have a great effect upon relations between man and man, nation and nation, and all races".

Darnell, one of the founders of the Washington Society for Parapsychology declares: "The story published on the report of the London organization gives an unfortunately misleading impression that no progress has been made in scientific research in the field of psychical phenomena.

"Though I have not had the opportunity to study the report issued under the name of Dr. D. J. West, who is research officer for the British society, and accordingly can not comment in detail, it certainlp could not have been Dr. West's intention to question the findings of carefully controlled lab-

MYERS WAS LEADER



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GEORGE TINDALL
He Materialized

By
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George was a typical American boy with a good background of ancestors, on both sides, whose names are recognized in the annals of American history. He was an active member of the Protestant Episcopal Church, where he had served as an acolyte and a choir boy.

To the best of my knowledge he knew nothing of the Spiritualist religion. He was not interested. He had never attended one of my services nor had he seen me work.

Like millions of others, when the call came he went to help to defend his country. While I was packing away his clothing for storage I was told by spirit that he would not wear it again. I was amused to think he would take on so much weight.

When the Army Specialty Training Program, of which he was a part closed, he was in the University of South Dakota studying engineering and was then put into the infantry, where he was later killed.

On his last furlough, in May, 1944, he visited most of his old haunts both in Washington, D. C. and at our home on the Jersey coast, bidding farewell to many of his old friends, telling them he would not come back.

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He was not emotional in any way, and even when he was at home for a week-end before embarkation on September 21st, there was no emotion by either of us, and I certainly had no idea that he would not return in the flesh.

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I inject this only to help readers to realize you are never without many, many loved ones of the unseen around to give you assistance.

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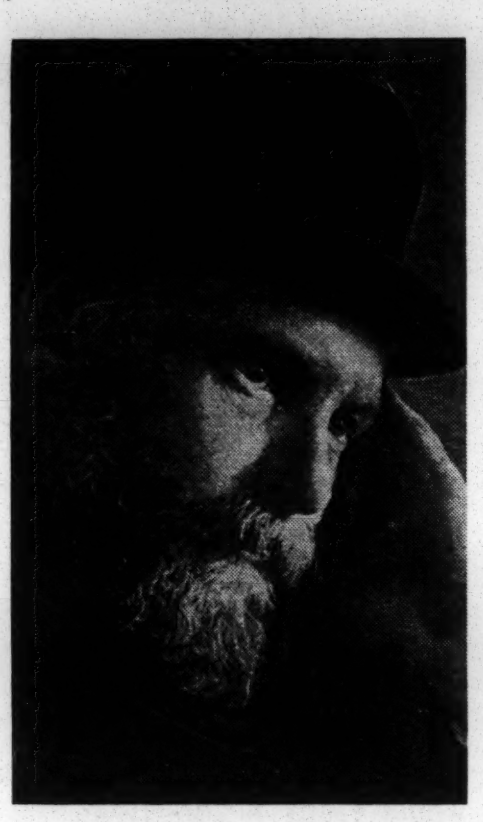

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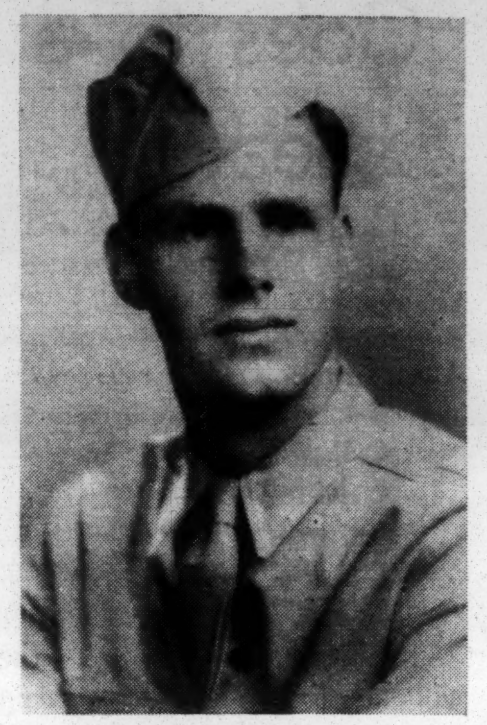

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(P-258)

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mother instead of going to the movies.

After she reached the church, she realized that George had gone. She stayed to talk a few moments after the rest of the congregation had left.

She pulled out a pencil and paper from her purse saying: "George wants to write." His message was: "Hello, Bab! Tell my friends I am happy. There was one blow to the side of my head — no pain. Love George."

She did not know that my sons always called me "Bab," and it was not until six months later, June 14, 1945, that I had confirmation from the War Department that George Romine Tindall was killed five miles north-east of Aachen, Germany, by one blow to the side of the head, by enemy small arms fire, and was buried in Belgium, where the body still is.

He often makes his presence known by a pain on the left side of the head.

BY THE HUNDRED

Since that first message, in December, 1944, there have been hundreds of messages from George to and through me and many others. Strangers come to me telling me my son brought them, and then I receive confirmation.

In April, 1945, George prophesied through me at a public meeting that war with Japan would be over on August 14th of that year. When that great day came I had forgotten all about the message, and one of my students took me over to the White House, which is only three blocks from our home.

In a few moments I was speaking over the American Broadcasting System to the nation as a Gold Star Mother. Spirit arranged all that for me.

A FORECAST

Two weeks later, a WAC officer who had attended my services for a couple of years telephoned me that she had just received a letter from her friend with whom she was to have shipped out for overseas.

When they attended a meeting together, not knowing about the wonderful work of spirit, the friend could not believe this statement made to her: "You will unpack your bags in this country and get married." So she wrote telling this girl she had heard "that woman in Washington" broadcast over the Radio on V-J Day, and that she would be married in California by the time her friend received the letter!

In September of that year a woman came in with a mother and a friend to testify to another of George's predictions.

She was interested in buying a home, and after she heard George's prophecy, she told the realtor she was going to wait until after the war was over before buying.

REALTOR WAS WRONG

He was so sure that it would not be over until the following spring that he offered to take $500 off the purchase price if war was over by August 14th, as she said, and if not, she was to pay him $500 more.

Her husband would not accept these terms, and the sale was not completed. However, the realtor, whose name she gave that evening, 'phoned her on August 15th to thank her for having saved him $500.

George made it possible both spiritually and physically for me to broadcast this great philosophy over the radio for six months. Spirit prepared all the material for me, because they knew what was needed by the listening audience.

TO HELP OTHERS

There is but one reason for this article, and that is to help others all over the world to have faith in God's teaching that there is no death, but that life is eternal.

There are many thousands who have had and who could have the same kind of experiences as we enjoy. Why not help the loved ones to learn the great TRUTH that interests you because you are taking time in these seemingly busy days to read this?

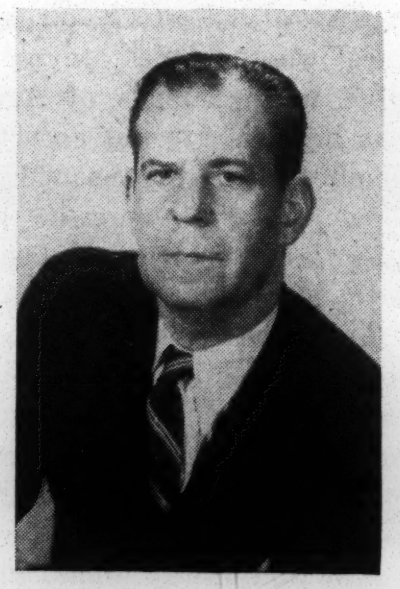
Please believe me when I humbly and sincerely tell you that if George and I can communicate so accurately and consistently, you can, too, if you want to.

Astrologer Goes to a Seance

This account of an astrologer's reactions to a public message meeting in New York City, is by Lewis V. Hoover, an astrological consultant. Psychic Observer prints his contribution though not, of course, necessarily accepting his views. Mr. Hoover has considerable experience of psychic phenomena, and knows many mediums.

In scanning through the ephemeris previous to making my first visit to the Rev. Edward Lester Thorne's United Spiritualists Church in New York City, I was impressed with the force of aspects that would be operating that evening.

The planets were set for something spectacular. Being familiar with Rev. Thorne's horoscope, it was apparent that,



LEWIS V. HOOVER

transiting Moon would be in exact contact with his sensitive, mediumistic rising sign Pisces.

The philosophical and relig-

(See Page 23, Column 1)

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(P-256)

BETWEEN THE TWO WORLDS

THE OPEN FORUM

There is a wealth of experience in this Spiritualist movement that is seldom gathered in one place for discussion. A doctor agrees with the suggestion for an open forum, saying:

"There are so many ideas often personally discussed for the betterment, we hope, of a good cause, and that never see print, and therefore never meet the challenge of, or agreement with, other minds whose summation of ideas might be extremely good value together."

This correspondent hopes one day to contribute. He has, he writes, "about 30 books of loose-leaf transcriptions of lectures given by various persons 'long dead', as it is called . . . lectures of undeniable highly valuable teaching and information."

AFTER 40 YEARS

Then he adds: ". . . . as to their being anything specially interesting in the way of some of my personal experiences, that is another question.

"What one has been taking for granted and matter-of-fact occurrences, through some forty years of experiences in dealing with the 'greater world' and the friends thereof, seem not to be wonderful enough to be of special interest to readers of a publication such as yours which has always so much of acute interest and real value".

But before he ends the letter the doctor says: "Looking back now, to the time when I was about 16, I can understand what, at that time I did not think was anything.

SEEING AT DISTANCE

"My father was a minister and a missionary, and when I would want to know about when he would arrive home, driving in from some distant mission, I would without any conscious volition shut my mind off from things around me and then would see my father at some place on his way, as clearly as if he was driving into the yard in front of me.

By The Editor

"I never realized at that time why or how I was being given that 'picture' of my father who at the moment was miles away. I think that such items were among my earliest 'experiences', but they were too 'ordinary' to take notice of; but it was useful help in planning for his homecoming."

NEW VALE OWEN

Among the new contributors to the *Psychic Observer* is the Rev. G. Eustice Owen, M.A., Vicar of Rivington, near Bolton, Lancashire, England, son

NORTHCLIFFE

of the famous Vale Owen, whose books on Spiritualism in the 'Twenties were a sensation.

Vale Owen spent many years testing whether Spiritualism was founded on fact, and in the course became an automatic-writing medium. He received vivid accounts of the life after death, and in his books much was given of the philosophy developed by spirits as a result of their sojourn in the spirit world.

NORTHCLIFFE'S SHARE

To his eternal credit, Lord Northcliffe, one of the greatest of all journalists, printed the Vale Owen scripts in his "Weekly Dispatch."

But the high dignitaries of the Anglican Church frowned on the brave Vicar of Orford, and he resigned his living.

Now, his son has written of the psychic happenings at Orford Church, which give an insight into the kind of evidence that made Vale Owen a Spiritualist missionary. After a tour of America and England, Vale Owen became pastor of a Spiritualist congregation in London.

HOW IT WORKS

The first psychic books that Juliette Pressing read, were in the Vale Owen series "The Highlands, Lowlands and Battalions of Heaven," lent her by a medium, Miss Jessie Banks, at the end of a very satisfactory sitting.

As she was eager to read more, Mrs. Pressing went to the public library, but there were only a few psychic books in stock. That reading of the Vale Owen works occurred in 1931, and at the time, Mrs. Pressing declared that at some time someone would publicize and sell a great assortment of books on Spiritualism. Now the *Psychic Observer* carries about 6,000 different titles of books, so that Vale Owen works started something that bore fruit.

BRAVE CLERIC

This feature has a reminiscent flavor. The Rev. G. Maurice Elliott, who made the first moves that led to Archbishop Temple setting up a committee to investigate Spiritualism, and ultimately to the famous report favoring Spiritualism, has also written his own story for *Psychic Observer.*

His action, and his single-minded devotion to Spiritualism, has given it more attention than the efforts of any other clergyman since Vale Owen. In due course, both stories will appear.

PREACH FOR US

It is curious to me how this movement attracts clergymen, especially Protestant clergymen. Our converts from the churches of Rome, Islam, of Judaism are relatively few. Always there are some clergymen in our ranks, and often they are outstanding propagandists. Older Spiritualists can recall many. I know of a few, and have to look up the records for the others.

Elliott has received a warm commendation of his new

ELLIOTT

book "In Search of Faith," from Denis Conan Doyle. The book is not on Spiritualism. Doyle writes, from the home of the Maharaja of Mysore, India: "I should like to add my tribute to the chorus of praise and appreciation which your book has evoked . . . Undoubtedly it deserves world-wide success."

I had talks with Elliott before leaving London, and we found that we agreed on most things, though he does not go all the way with me. But this is a tolerant movement, or should be, and I am pleased to know and be the friend of a man so brave as Elliott.

HE HAS PAID

He has sacrificed much for his courage, and does not complain. He has the voice, the manner, and the appearance of the best preachers, and he knows this truth.

While I am reminiscing, let me tell you of Lord Northcliffe. He was not a Spiritualist on earth, but after passing he quickly sought out his old friend and colleague, Hannen Swaffer. Swaffer's thrilling account of the experiences through which his old employer proved his survival are told in his "Northcliffe Returns."

And Northcliffe says he was deeply concerned in the founding of the "Psychic News," London. I did not meet him in

Fleet Street, but he was a frequent communicator, his messages being relayed by Silver Birch at the Hannen Swaffer home circle.

REAL WISECRACKS

Often he made real wisecracks, and not the pale imitations that pass for it too often in our newspapers, on the radio, in magazines, and elsewhere. Northcliffe's wit always referred to something that mattered at the moment, and he was best understood by working journalists.

IN THE NEWS

I often told my Fleet Street colleagues what the "Old Man" had been saying, at a seance, and they could not understand how a dead man could know so much.

He claimed then that he was the real news-getter for the "Psychic News," and if so, he certainly provided the news.

NOW JUST LOOK

As a contrast in wit, I quote a sample from an article in "Look". It is by Leonard Lyons, a friend of Hannen Swaffer. Lyons, who has to do a daily column, was possibly tired when he wrote: "A bunch of glib wits, mostly in this country, are tops in the verbal jab and counter-punch. The cracks they toss off can often cut the problems of our times down to laugh-size."

THIS IS WIT!

When you have recovered from that scintillating opening, he delivers this side-splitting example of the wit of Groucho Marx, a film comedian:

"Once, Groucho joined a group of people in a darkened living room to absorb the wisdom of a well-known medium. After an awesome hush, the medium addressed her audience: 'The good and gracious Spirit summoned from beyond Time and Space is ready ——ready to answer the questions which plague you troubled mortals.'

"The medium, who didn't know Groucho from a spook, pointed to the comedian (presumably using her infra-red eyes in the already darkened room) and whispered, 'Have you a question, sir?'

"'Yes,' he spoke up. 'What's the capital of South Dakota?'

"The Spirit fled, the lights went up, and the medium shrieked at the man who had disrupted her seance: 'You — you're crazy. Absolutely crazy.'

"'Crazy?' Groucho shrugged. 'They said Edison was crazy. They said Ford was crazy. They said the Wright Brothers were crazy. They said "Joe M. Verilla" was crazy.'

"The bewildered medium asked, 'Who was Joe M. Verilla?

"'Verilla,' Groucho replied, 'really was crazy'."

"The medium's seance was finished."

And so, apparently, is the wit. You can hardly imagine "Look" readers re-telling that jerry-built tale or laughing to themselves and marvelling at what goes on in cafe society.

JOLSON HOPES

My only memory of Al Jolson, the man who made talkies real for me, was formed in an Edinburgh cinema many years ago. I could scarcely believe my ears when that unique voice cried out his "mammy" song. Now, he, too, appears to have been influenced by Spiritualism, but in a manner differing slightly from that of the witty Leonard Lyons and Groucho Marx.

In an interview in the "Radio and Television Mirror," under the title, "We Adopted A Baby," written by Robbin Coons, Jolson says of his plans for the child: "Maybe I'll be guiding the boy from the spirit world by the time he's ready for school, but maybe not, too."

HE IS A MEDIUM

One of my friends is an important figure in the movie world. He has earned his place in one of the leading American companies by hard work and ability, and he is known in the industry as a very shrewd man of business.

He is also a medium. No, I can't give Leonard Lyons his name, although my friend's employer knows about this mediumship. It began suddenly when he was talking in the home of a famous medium. He was partially controlled, and later became so excited that he was in a state of high enthusiasm for some time.

BEFORE MOVIES

We helped him, and so did a well-known spirit guide, for he was in need of help to unfold his gifts.

I heard from him recently. He brushed his business cares aside. I would know about that, he explained. Then, in the warmest terms, he wrote of his growing mediumship, and how pleased he was that, at last, his guide, an Indian, could talk through him. And the rest of his long letter was about mediumship.

This man and his wife had a bereavement some years ago. A girl of theirs died. The wife inquired and was convinced of the child's survival. And it is only through a medium that she could have obtained that proof.

Perhaps one day there will be a movie about that. Who can tell? And may there be no bells no invisible orchestras no jeers and no fake mediums, and no rubbish about magic and mystery. Just the truth, in a dramatically interesting fashion.

THIS IS PRIVATE

Those who are not interested in my reports of private sittings with Minnie O'Hara, at Lily Dale, N. Y., for development of the indepenlent voice, need not read any further. The others will have this to ponder over. . .

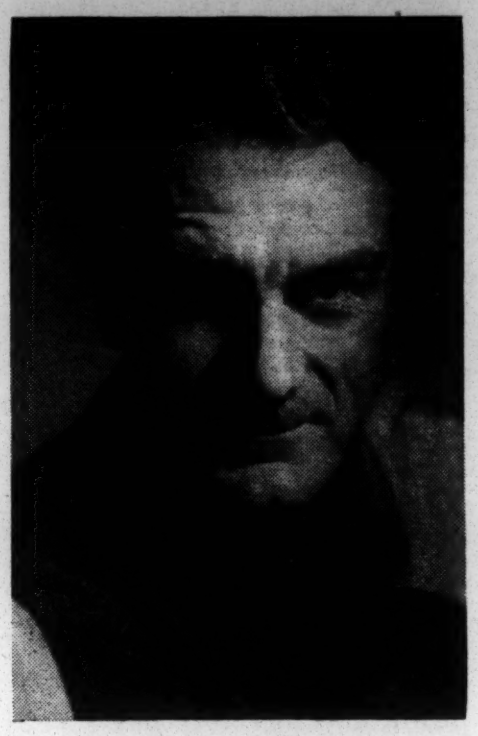
The other night, we three—Ralph and Juliette Pressing and myself—as is very often the case, were for the millionth time discussing some point in Spiritualism on the drive from Jamestown to Lily Dale to start the second part of our 14-hour day.

Juliette was talking of some instances of prominent people who had some interest in Spiritualism, but not enough to make them come out into the open.

HE COMES BACK

She mentioned Boake E. Carter, formerly one of America's foremost radio commentators, and then said something critical of his interest in a movement called "Biblical Hebraic" Faith, based on a translation of the Old Testament from Hebrew into English. Juliette who formerly had admired Carter's radio work, thought he had lost his sense of proportion over his Bible.

I mention that purposely. I had forgotten the talk, naturally, when I went for my sitting. Old friends in the spirit world had talked with me, when suddenly a trumpet placed on the table by Mrs. O'Hara, rose up and a voice, a deep voice said: "I'm Boake Carter. I hope you do not mind my coming here, but I was with you and heard what was said the other night." I asked him if he minded the criticism.



BOAKE CARTER

He said he did not, and mentioned that he hoped I would agree to allow him to pay another visit.

NO COMPLAINTS

We talked for a minute or two about his journalism and mine. I was talking with the medium about the evidence I had received from the spirit people, and mentioned Carter.

Mrs. O'Hara said he was showing her a jagged, flashing light to indicate that when Mrs. Pressing was describing his interest in a new Bible to me, he knew she was disapproving.

She said he was not displeased at what was being said, but was trying to get over the atmosphere in which it was said.

WHAT HE WROTE

When I got home and was discussing my sitting over the inevitable English pot of tea which I have introduced into the Pressing household, Juliette showed me the Carter file, and in it there is a letter to her in which he says: "I heartily agree with you that 'death' is merely a change of vibration or a 'transformation'."

Now he knows, which is probably why the famous radio commentator, Harold Thomas Henry ('Boake') Carter came back to me, and probably why he listened to our talk in the car. He was an Englishman, who became an American citizen. He had been an Anglican and turned to Christian Science before his enthusiasm for the Biblical Hebrew Faith.

OPINION

The Conquest of Fear

In the battle for the conquest of fear it is well to survey the field to determine whether we fight a shadow or a substance. The existence of the thing itself cannot be denied for it is dyed into the consciousness of man and beast, and of the smallest living thing in nature.

Man, the pinnacle of evolution, the master of so much and the slave of his own fears, has now reached out his hands beyond the limits of the material world, and strives to grasp the power and the knowledge that lie beyond.

There are many who would say "enough: let us consolidate what we have. Halt the inventions, cease the speculations; let us do no more for a while lest the wrath of an unseen power descend upon us."

Yet this cannot be, for the endles, upward march of the whole human family—and the kingdoms and minor worlds that depend upon it—is part of the drama of evolution. If one scene, one line, is lost, then the drama is incomplete.

Our Moral Growth

Those who fear that the current investigations into the power of the atom, those who fear we are not morally grown to the point at which we can be trusted to use such power wisely, were always with us.

They represent the force of fear. This attitude of mind, this emotion, this awareness of the likelihood of being made less, of being forced to endure pain, of losing a possession of any kind, whether of an ideal or another's affection, whether of an empire or of a household, this fundamental thing in the human make-up, has no greater expression than the fear of death.

Always there have been those who have made capital out of the fear of death; the mystery, magic and superstition, the folly and the fraud that have been practiced on the human races because of the fear of death, would require a whole library for their telling.

They Key Questions

What is there to fear? That with the last breath drawn on earth the pulse of life has gone? Is there a darkness beyond which no man can penetrate?

Is there another dark valley in which tears are more plentiful than laughter? Does inspiration dwell in the skull? Does love die with the heart. Does loyalty depend upon the visible State, the tangible world, and the forms that are endlessly changing?

What do we fear? That we grow less by dying, that we shall embark upon a vast sea of dark terror and on the further shore find a land inhabited by monsters created by an all-loving Father for our punishment?

Is the new-born babe sailing in the same ship of retribution as the grown man? Does the potentate share the same burden as one who had no opportunity to stain his hands in the mistreatment of his fellows?

If One Returns

All these questions are relevant, for they are the questions that range through our minds and hearts when, for lack of true knowledge, we contemplate the journey across the great divide.

If one man had crossed the frontier of the bourne from which none is supposed to return, there would be hope that another and another would also pass that divide. But legions have been into the Land of Death and have found it the Land of Life. They return without fear, but with hope.

Some, loyal to the best that is in us all, died the death of injustice, their sorrow mingled with our daily bread for a seasoning. They all live in a larger life. They have no fear. They are liberated by knowledge, as real, as factual, as vibrant as any discovery made on this old earth.

(Continued on Page 14)

PSYCHIC OBSERVER
SPIRITUALISM'S PICTORIAL JOURNAL

(Established 1937)

Founders and Publishers, Juliette Ewing Pressing, Ralph G. Pressing.

Editor, Paul Miller. Headquarters: 10 East Fourth Street, Jamestown, N. Y., U.S.A.

Published Twice Monthly. Release date 10th and 25th of each preceding month.

Subscription Rates: 1 Year, $3; 2 Years, $4.50; 3 Years, $6.00; Your own and a Gift Subscription. (In U.S.A. ONLY $4.50 per year.)

Canada—1 Year, $3.50; Foreign, 1 Year, $4.00.

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ADVERTISING RATES: Display Advertising — $3.00 column inch, 6 insertions for the price of five. Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under Act of March 3, 1879.

Number Two Hundred Fifty-five

April 25, 1949 **15c Copy**

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THE AMAZING RESEAR

THE MEDIUM

CARMEN WEY

Among the outstanding examples of physical phenomena in the history of Spiritualism, are those in the records of Dr. Francisco Ponte, D.D.S., of New York, who through the mediumship of Signora Carmen Wey, of Porto Rico, received apports of flowers, casts of hands in paraffin and imprints of hands on powdered plaster of paris.

In the course of his lifelong researches he discovered that the guide responsible for the manifestations was no less an authority than the famous Russian scientist, Alexander Aksakoff, who occupies an honored place in the records of both Spiritualism and scientific research.

By DR. FRANCISCO PONTE

Though I have been interested in psychical research for a long time, I did not start investigations in a scientific manner until 1912 when I returned from Europe after visiting psychical societies, circles and famous physical mediums.

About that time I was president of the Spiritualist Federation of Porto Rico," and this made it easy for me to meet Dr. Mazorati, then president of the Italian Psychcal Society.

SEANCES IN EUROPE

Through his kindness, I attended seances with Signora Sorti as the medium.

There I observed methods and conditions used in psychic investigation.

From Rome and Milan I went to Naples, and through an introduction I attended several other sittings with Eusapia Paladino, under the direction of Dr. Fiosca Novi, a prominent scientist. There, as well as in Rome and Milan, I tried to learn all I could about conducting this kind of research.

On returning to Porto Rico, I made up my mind to take up this kind of psychical work. Having no subject good enough for the purpose, I began trying to develop in the medium I used before, a woman of over 30 years of age and of very poor education, the necessary psychic power to get physical phenomena.

TWO YEARS' TRAINING

The subject being a somnambulist, besides possessing the faculties of clairvoyance, automatic writing, and clairaudience, I began the training by inducing "magnetic sleep" and producing the generally known hypnotic experience twice a week during a period of about two years.

We had our first and spontaneous apport on the night of July 18, 1914.

After performing, as usual, different hypnotic experiences, while awaking the subject and still holding her hands in mine, a piece of white paper in spiral shape started to come from our hands. The paper proved to be a letter I had received from a friend, long before, which I kept in my closed library, about 24 feet away in another room.

THE MESSAGE

The letter contained a request from my friend regarding a message he wanted to get, through our medium, from the spirit of his son who had died shortly before. I had entirely forgotten this request.

When the medium returned to normal consciousness, she took the pencil and automatically wrote this message:

"Brother, you have forgotten all about my father's letter and therefore I have transported it from the place you had it, to remind you about the same.

"Please tell father, don't worry about my death. My hour had sounded and I feel more happy now, as well as in a better condition to help him out. — Manuel Quinones."

My friend's letter was signed "Jose Quinones" which fact was absolutely unknown to the medium.

On November 15 that year we had another important apport experience.

The medium was in a "magnetic sleep" and the visitors were seated around the table, when a page of a newspaper was dropped on it. This proved to correspond to a number of a Spiritualist review, *Iris de Paz*, then published in the city of Mayaguez, Porto Rico.

The page contained an article written on the occasion of my wife's death, four years before.

At first, I thought the apported page might belong to the number of the review containing similar information about my wife's departure, which I kept with other papers in my library.

A MYSTERY

But on investigating immediately, we found that the apported page could not be the one I thought, as, according to information furnished by my sister, all those papers had been destroyed long before.

The articles had been clipped and glued in a book she showed to us, and the other parts of the paper had been thrown away, she explained.

Then we asked the guide where he got it from. Replying through the medium in trance he said: "It belongs to the number of the review which Engracia keeps."

Engracia is the first name of a young woman who used to live at our house, up to the time of my wife's death. When this apport arrived she was living some considerable distance from my home.

To prove the veracity of this message, we asked our guide to repeat the experiment, by bringing the other part of the paper.

A few minutes later, a newspaper review was dropped upon the table, and upon examination, it proved to be by number and written matter, the missing part of the paper dropped a few minutes before.

This confirmation of the previous apport astonished us it being our first experience of the kind under these conditions, that is, at our own request.

But wanting to go further, the next day we wrote Engrancia:

HE TESTED FACTS

"Miss Engracia Sanserrit, San Juan, P. R. — I understand that you keep a copy of the review *Iris de Paz*, in which an article regarding my wife's death was published. If so, would you kindly send it to me on condition that I return it promptly?"

This answer came two days later:

"My dear Ponte . . . I am sorry to state that I have been unable to

THE DOCTOR

FRANCISCO PONTE

find the review *Iris de Paz* which I kept together with others in my trunk.

"It seems as if it had been misplaced or lost somewhere, and I feel very sorry about it as I really wished to keep all the papers which spoke about Maria's death.

THE SURPRISE

"If you want any other paper of those I keep . . . I will be pleased to furnish them to you.—Engracia Sanserrit."

Then we asked her to come over, and when she did so we showed her the paper, which she recognized immediately, and she was greatly surprised to hear how we obtained it.

About three months later we had another spontaneous of apport—of natural flowers.

Five of us were seated around the table, the medium being at its head. In about 10 minutes she went into a trance, and a few minutes later, five beautiful and fresh natural roses ap-

ARCHES OF DR. PONTE

peared upon the table, so suddenly that none of the sitters was able to explain how it happened.

Subsequently, we were often favored with similar phenomena; sometimes, obtained and repeated at our own request.

In one instance, unexpectedly, we had eight carnations and three roses brought to the table.

On asking for a repetition of the experiment six more roses fell on the table a few minutes after.

We tried to repeat the experiment with a request for more flowers, which was granted, as some more were brought, making 22 in all.

After this we got from the guide through the medium, by automatic writing, the first instructions on changing our conditions of working.

We sat in a seance room, with a cabinet for the medium, closed off by a black curtain with vertical white stripes to make observation of movements in the dark easier.

TEST CONDITIONS

Around the darkened room, on a table, or a chair, or sometimes on the floor were set trays filled with powdered plaster of paris. Each tray was about two and a half inches deep, 15 inches long and nine and a half inches wide.

The plaster of paris reached to within two and a quarter inches of the top of the tray, and was shaken so that it was of about equal depth throughout.

On the floor, near the door between the rooms, was placed a pail of water, and beside it, a pail of melted paraffin. This was set on a stove and remained liquid throughout the seance.

The medium sat in an ordinary wicker armchair placed on a square platform made of one-inch planks. She was therefore, only an inch above the floor and there was no room for anything under the platform.

Its only use was to secure the lower ends of a three-sided screen which was placed around the chair, leaving the side toward the audience open.

The purpose of this dark cabinet, placed in the center of the darkened room, it was asserted, was to concentrate the power.

On the floor, below the curtain and covering the doorsill, was placed a piece of black oilcloth about a foot and a half wide. This extended into the audience room almost its whole width, the purpose being to get the plaster handprints made in sight of the sitters in the audience room.

The audience was seated on each side of the door in the audience room, the first chair being placed about two feet from the curtain. The other chairs were arranged in a semi-circle, so that as good a view as possible could be obtained by all present.

A DELICATE WOMAN

The first chair on the left of the door was always occupied by me and the first chair to my right was taken by a medium, who acted as a means of communication with the outside during the seance.

While the seance was in progress, a red light half way to the ceiling furnished a slight illumination.

The medium, Carmen Wey, was a Portorican of Spanish descent, who scarcely knew how to read and write. She was modest, and of the highest moral character.

Physicaliy she was not strong. Like most mediums, she had a delicate nervous system. When we began our work in 1912 she was about 35 years old.

Though this medium was very poor and had to work hard at home to support herself and two daughters, she did not charge a penny for her psychic services. She was always advised not to accept any reward.

ACCEPTED CONDITIONS

I was the only one who helped her financially by paying her rent, for medicines, and doctor's bills when she was ill.

During all these experiments the medium submitted herself to the rigorous precautions imposed on her and her surroundings to prevent trickery or fraud.

In all instances she willingly accepted conditions and examinations made by me and my associates in this work.

Our circle is usually formed of about 12 or 15 persons, men and women of the highest standing in the community.

On the guide's advice, visitors are seldom increased in number, though they were often changed to let others attend.

The instruction was also given that about two-thirds of the regular sitters be present regularly to avoid changes of conditions.

SCIENTISTS PRESENT

In these circles there always were several scientists to co-operate with me in controlling the seances and observing the results.

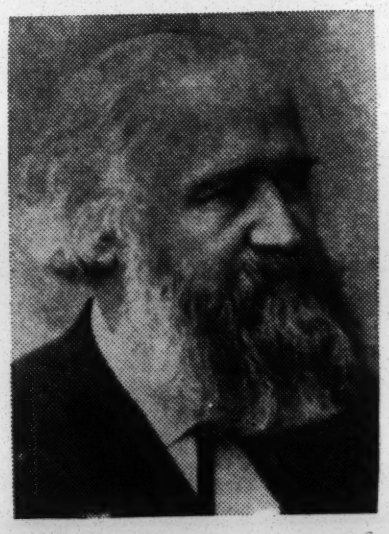
One week after the instructions had been given by the guide, we started our first dark cabinet seance.

The medium was no longer induced into "magnetic sleep" by me, but was left entirely to the control of our guide.

At the first sitting, nothing occurred worthy of mention.

Many seances were held in this way during a period of about a year, when we began to notice the first manifestations — some movements on the curtain. It seemed

THE GUIDE



ALEXANDER AKSAKOFF

as if it were being impelled into the audience room by a strong current of cold air.

We experienced this phenomena for about a month, when the movements of the curtain were changed.

Instead of movements towards the audience room, the curtain opened to the left and towards the inside of the cabinet room.

Raps and different noises on the walls of the cabinet were also heard at this seance, for the first time.

Two months later, some raps on the floor of the dark room were heard, and at further seances those slight raps and noises were converted into heavy blows on the cabinet and on the floor, resembling those produced by a hamher or a closed hand.

FLOWERS ON MEDIUM

Later, on March 14, 1917, besides the usual manifestations, at the end of the seance, and when still seated in the cabinet, the medum was found decorated with natural flowers from head to foot.

A few days later, we had spontaneously our first direct written message. Peculiar noises were heard in the dark room at the beginning of the seance, followed by a scratching on the walls of the cabinet and the dropping of some papers on the floor.

I raised the curtain, entered the dark room and found on the floor about three feet from the medium, who was still in a trance, a sheet of ordinary paper. On it was written the following messages:

"Hermanos: Valor y perseverancia. A. Aksakoff."

["Brothers: Courage and perseverance. A. Aksakoff."]

"Paco: Estoy satisfecha. No desmayes en tus empenos, peus lograras verme. Maria."

["Frank: I am satisfied. Don't become discouraged, as you will succeed in seeing me. Mary."]

"A la heroina del ideal (la medium) y a ti mi gratitud." L. Munoz."

["To the ideal's heroine (the medium) and to you, my gratitude. L. Munoz.]

TESTS REPEATED

The characteristics of the writings in the last two messages, after being compared with original handwrting and autographs of the alleged spirits, which were furnished by some of their relatives, proved to be correct.

At other seances we had, at our own request, the same kind of experiments repeated, with favorable results.

At one of the most important sittings the messages were written in four different languages.

[TO BE CONTINUED]

OPINION

The Conquest of Fear

Continued From Page 11

Many among us scorn the means by which the dead return. Many deny there is a way of return, some would destroy the very bridge across which our spirit friends walk and come to talk with us again.

But it is too late to turn the marchers back. The army of the dead is by far larger than the forces of the living. They are our own men but in another uniform. They come to end our fears, to show that there is an eternal life.

Every message, no matter how trivial, which comes from the spirit land to this one, is another stone in the great bridge over fear which has been building for a very long time.

Once we have removed the fear of passing from the physical body, once we have shown beyond a shadow of doubt that there is a life of eternal progression, we can say that we have well served the human family, and that we have paved the way for the next stage in the march.

Armed with new power, power won by the ability, skill and labor of men, the human world can work in the daylight of this truth, knowing that it is in the hands of a Power that knows no fear, a Power that, in the end, will lead us all to live as though fear had not been with us. Then we shall live as truly spiritual beings.

To dry the tears of the mourner, to shed light on the puzzled mind, to create a new brotherhood of those who have a common cause—the eradication of fear, is a noble task, and within its limits, there is work for all.

CAPTAIN SAFE IN HARBOR

This is the second article by Captain Burbridge, British Marine pilot, whose son proved his survival through the London medium, Leslie Flint.

By L. C. BURBRIDGE

My second sitting with Leslie Flint found me not so much doubting as wondering. Remember, I am—or thought I was—an intensely matter-of-fact ship's captain, and a month or more had elapsed since Flint's guide Mickey had brought the voice of my dead son, Clifford.

The common run of daily life had tended to dull the sharp edges of conviction.

THE TESTER

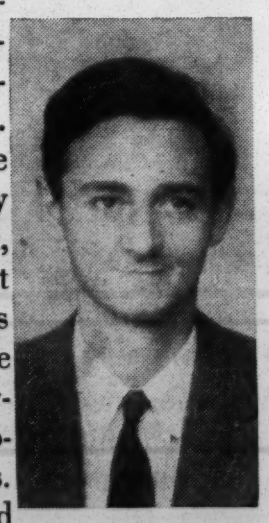
Had my observation played me false? Had my memory been up to any Freudian tricks? Prompted by hope, what part had auto-suggestion played? There was also telepathy and other obscure phenomena. I felt I was sailing unfamiliar seas.

Like most newcomers to Spiritualism, I was filled with notions about tests. I do not know if this craving is ever sated, but evidence supporting truth too startling for ordinary mental digestions is the only answer to incredulity.

I still needed this help. All my professional training had taught me to check and double check my landfalls. It is a habit worthy of all great issues.

In making the second appointment I asked if I might bring two or three friends. Beyond that, I did not know myself until the last moment who those other people were going to be.

Ultimately I collected Clifford's little girl friend Beryl: my next son Roger: and an elderly lady friend for many years a confirmed Spiritualist and automatic writer.



CLIFFORD

Again we travelled many miles by road, arriving at Leslie Flint's London home in mid-afternoon as Captain and Mrs. Burbridge and three friends.

No apologies are needed for the guardedness of my introductions; certainly not to Leslie Flint who even forestalled my caution by saying: "Don't tell me anything about yourselves: just come and sit quietly with us. We must leave the rest to Mickey."

Once again we found ourselves sitting in the ordinary little English room, in the small plain room that had grown so extraordinarily familiar with one unforgetable encounter.

Again the music in the darkness, and the tell-tale creak of wicker chairs as we fidgeted in our seats. I sensed Roger wrestling gamely with adolescent embarrassment. Beryl, keyed up with an intelligent curiosity, seemed politely tolerant.

NO HANDICAP

As befitted a genuine Spiritualist, our elderly lady friend sat composed and expectant. I wondered if her partial deafness would prove an obstacle. It was to be a very interesting point later.

Flint's guide, Mickey, came through rather quicker than before, but with much the same greeting.

"Good afternoon lady, good afternoon gent,—I've seen you before, but not the others. . . . Oh! Hello Roger — you're Cliff's brother. He's very interested in you — he thinks

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"THEN OUR SON SPOKE . . ."

you'd make a fine doctor. Hello Beryl!"

There was no doubting the tones of surprise in which they acknowledged this greeting. Then our son spoke.

"Hullo Mummy, hullo Dad. Hullo Mrs. Marsh, Roger, Beryl!"

I found myself studying the voice intently. I wondered why he said "Dad" — a term he had not used before. And the tone had altered: more cultured, and disturbingly reminiscent at times of Leslie Flint's own voice.

I had not yet learned that spirit voices are often colored by the medium's own personality.

"DO YOU LOVE ME?"

I remember feeling vexed, fearing that it was a faulty start for the two obvious doubters in our midst. I could see that conviction was not going to be all plain sailing for them.

There were some minor interchanges. He asked after little Peter; said we ought to have brought him along with us. I think he must have sensed the hunger for proof when he suddenly said: "Hullo Beryl, do you still love me as much as you did?"

"I WAS PERTURBED"

Beryl was obviously much taken aback. I caught the tones of astonishment in her voice as she assured him that she did. But to a young intelligence in the full tide of a university education it was not enough to banish all doubts.

She asked him if he could tell her their private little joke — something that had been a permanent source of amusement to them.

Cliff seemed unable to recall it. We had no idea what it was. We had heard of it, but she had deliberately kept it to herself for a test piece.

Even when she gave him the first part, he could not complete it. I was perturbed. Even without seeing her face, it was impossible to mistake that she was practically abandoning all hope of belief. Then something that not even the champions of telepathy could explain shook us up considerably.

"I remember the puppets," my son said.

That baffled Beryl. Searching every corner of memory, appealing to us, to Roger, to anyone who could recall anything particular about puppets, she was unable to attach any significance to them. Cliff himself had to come to her aid.

"You *must* remember, Beryl. The puppet show at school!"

THE GIRL REMEMBERS

The flood of recollection swept Beryl into a torrent of corroboration. Of *course* she remembered now. The puppet show had been held at school and had particularly captivated Clifford's interest. He had talked of it to her with delighted enthusiasm.

A re-whetted appetite for proof prompted her to ask what he had given her for her birthday. Again the answers were apparently unsatisfactory. They came hesitantly, but curiously enough were true only so far as they mentioned presents from other people.

LIKE A TORTOISE

Beryl had to ask outright if he remembered the little boat he had carved for her. "Oh yes, it was supposed to have a mast you know, and sails," he said.

"Well I'll be darned," announced Beryl. I judged her ensuing silence to be one of serious reflection. The rest of us were remembering about the little boat, and the fact that he had not been able to complete the masting and rigging before Beryl's birthday.

Meanwhile, what was this Cliff was saying about a tortoise?

No one seemed to know. Beryl said he could remember his telling her something about a tortoise once, but what that something was eluded her.

"It escaped into our garden," said Cliff.

That helped a little, but not much. And it was not until we were well on the road home that it suddenly flooded back to my memory; the incident when a tortoise escaped from next door into our garden, being harbored and petted by Cliff with terrific interest until the owner discovered and reclaimed it.

Beryl remembered his recounting it many times, even though it had happened long before they met. Any telepathist dredging such an obscure incident out of the sub-conscious would have to be oddly selective.

He also mentioned that he had his cats with him. We asked him which ones, for we'd had several. His reply was only partial:—

"Snoo - - -"

"Do you mean Snooky?" I asked.

"Yes — Snooks!"

NAME OF A CAT

Well, we called him Snooky. It was only Cliff who said "Snooks."

He went on to mention several names, some of which we had to search hard to place, and one which only Roger knew of. Then we suggested he ought to let someone else come through.

All this time, Mrs. Marsh had been sitting quietly patient. I hoped earnestly for her sake that someone would come to her. All of us thought in terms of Dorothy her young daughter some three or four years passed over.

VICTORIAN

It seemed so obvious and inevitable that we were all startled when the prim but lovely voice of an unmistakeably well-bred Victorian lady sounded in the rom.

"I want to speak to my daughter, Mrs. Marsh. I am her mother."

Being rather deaf Mrs.

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ENGLISH GIRL MATERIALIZES IN NEW YORK

Marsh could not catch all that was said but heard enough to vouch for it being her mother's voice.

Her father spoke giving his name and several other members of the family including a boy's voice which gave no name but which Mrs. Marsh said was a still-born child now grown up in spirit.

Perhaps my critical faculties were on edge, perhaps I was over-anxious for the other sitters, but whatever it was I was wondering why someone a little closer to Mrs. Marsh had not spoken, when suddenly the big booming voice of an old man in an exceedingly testy mood roared out from the darkness.

"I'M SHOUTING"

"Janie, can't you hear me; it's your husband Jim. I'm shouting hard enough!"

Mrs. Marsh certainly *did* hear him. I should think the people in the street did, too. He wheezed and shouted and cleared his throat and barked irritably in an effort to make himself heard.

There was no mistaking the personality of this latest arrival. I could almost see his picture coming to life, the picture of a white-haired, strong-faced old master-diver.

"That's Jim all right," said Mrs. Marsh. "He was just like that in his latest years."

"DON'T WASTE MONEY"

We had not heard him in life but it was so much in character that we were all completely satisfied. We heard Leslie Flint chuckle at the old chap, and make one or two remarks about his being in a "bit of a stew." So he was—about something which was a mystery to us until Mrs. Marsh explained on our way home.

"Don't bother about the stone," he bellowed. "I don't want it. Nor the curb. That's not me down there any more. Don't waste your money — there's no sense in it: can't make out what you want to fuss about it for!"

Nothing could have been more satisfyingly evidential. Mrs. Marsh later explained that owing to the intervention of the war years it had been impossible to complete the grave, and that the headstone and curb were still lacking. Now, it seemed that they could well be dispensed with altogether.

Long passed over family friends, relatives, favorite old dogs — they all were named with unfaltering correctness.

Then Dorothy came. The Dorothy who came so often in her mother's automatic writing, and mentioned our son as working in her rescue band. She hailed us all without hesitation.

OVER THE ATLANTIC

"You know us all?" asked my wife.

"Oh yes — and I'm coming to America with you!"

Whatever uncertainties I might have had at the time were later dispelled when she materialized to me in New York, in a seance where no one seemed to know who she was until she asked for me by surname and said, "I am Dorothy — I have come with Clifford."

The exchanges between mother and daughter were truly affecting, but unmarred by any sad emotion.

BUT SHE HEARD

What astonished us all was that although Dorothy's voice was low and sweet and gentle, barely above a whisper that was as much as the rest of us could catch, the hard-of-hearing mother heard with perfect ease and clarity.

Some inner ear must have come to her aid.

When Clifford came back again my wife asked him if he thought we would ever develop enough to do this work.

OUT AND BACK AGAIN

He thought she would, but as for me, I would be much too impatient and was too much the heavy-footed materialist for such things!

It was so perfectly in keeping with his affectionate jocularity in life, that we all laughed.

As to whether we would remain in America, Clifford said thoughtfully that we would come home at first, then probably go out again. He also ventured one or two forecasts of what we would do on our second visit.

Well, I suppose I have my fair share of the normal person's interest in prognostica- Especially as in this instance we *have* returned — a temporary return dictated by something entirely unforeseen. He was right about Peter's party also.

"What party?" we asked when he mentioned it. "There isn't any that we know of."

"Oh no, that's right: you don't know about it yet, but there will be a surprise party for him.

So there was, as impromptu as could be in mid-Atlantic on the occasion of Peter's sixth birthday, and completely of someone else's arranging.

HIS OLD BICYCLE

Cliff asked what he had done with his bicycle. When we told him we had given it to an old school friend he seemed only superficially interested. The sense of possessiveness had definitely lessened.

I judged it to be perfectly in keeping with progression to a higher plane. It seemed a likely explanation of his inability to show up well in any cross-examination about such things.

MYSTERIOUS TOUCH

There were some other remarks, all related to our daily lives and to bygone matters, then the power faded. Mickey bade a hurried farewell in a dwindling voice—and the sitting was over.

"There you are," said my wife to the two doubters afterwards, "There was noth-

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JOAN OF ARC, MEDIUM AND MILITARY GENIUS

By THE REV. THOMAS F. OPIE

It was five centuries ago that Joan of Arc, Joanneta Darc, a figure unique in the history of earth's women, arrived at the Castle of Chinon.

The five hundredth anniversary of her death by burning at the stake was observed in 1931, if memory serves me aright.

In all these years the Maid of Orleans has remained a mystery. Some still think that she was a "witch" (a singular carry-over from the biblical narrative of the Woman of Endor — wrongfully denominated a witch, though the text calls her the "Woman of Endor").

SHE HEARD VOICES

Some hold that she was insane. Some regard her as a phenomenon in military history.

A few believe that she was directed by intelligences from another plane — discarnate beings not of this sphere.

That she "heard voices" and believed that she was miraculously inspired and divinely led there can be little question.

All save a few Spiritualists have no adequate explanation of this amazing genius, this "military eccentric". Not a single biographer of standing, with the possible exception of George Bernard Shaw, has taken seriously her afflatus, her divinity of directive, and dealt with the subject from this angle.

SHAKESPEARE FAILED

We are reminded that even the Bard of Avon "treated her almost scurrilously" (Henry Fifth) — and the Hume, Southey and Coleridge "failed to be inspired by the romantic career of the Maid."

There is only one way to account for Joan of Arc—namely that she was guided by the voices she heard with an inner sense.

Some ignorant folk call it insanity. Then Moses was insane, and all the old prophets of biblical lore were insane, since they, too, claimed to have "heard the voice of God".

Jesus "heard voices", and so did John and Peter and Paul.

John, who gave us the most difficult book of the Bible "in a trance" (I was "*in the spirit*" on the Lord's Day) heard voices. The Seven Spirits out of the Unseen spoke to him and gave him a direct message for the churches.

Peter, James and John, on the Hill of the Transfigured, heard and saw, *psychically*. That is to say, if we are to accept the Bible story, the old prophets, Moses and Elijah, who had been physically "dead" for centuries, "came alive" to human view — and "talked to Jesus" — with good witnesses in the person of three of his disciples.

PSYCHICS ACCEPT IT

But, like the case of Joan of Arc, practically everybody who deals with this psychic episode, accepts any and all but the one obvious explanation—divine directive.

We live in a spirit world and do not know it—actually. We are so used to depending for sensation, for knowledge, for phenomena, upon the five physical senses — that nothing by

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Mysterious Touch in the Dark

ing to be nervous about, was there?"

"Come to that—what made you grab and hold my hand?" I asked her.

"I *didn't* — I never touched you!"

"You did. You knocked me on the left knee, then passed your hand across to hold my right: I wasn't dreaming!"

Solemnly she swore that she had done no such thing—and it was while she was asserting this that I realized with a shock that it would have been physically impossible anyhow —for there was only the wall on my left side!

The nudging and hand-holding had both come from space—yet I had felt that hand so warm and human and normal that never for a second did it cross my mind to give it a second thought, not until the topic of nervousness came up afterwards.

Well, time has weakened the electric amazement, but it has also provided a period of reflection and digestion. Both our doubters admit they were impressed, and that they believe the central fact of communication.

But I can see that, like myself after the first sitting, they are hungry for more experience and wider proof. That will come. One has to broaden the experience at every opportunity for there is much to learn.

The intervention of the medium's own personality and voice forms very soon become noticeable, but they are offset by habits of speech which are often almost the hallmark of the person coming through.

The patchiness of the memory, the apparent failure to answer reasonable test questions—redeemed by the ability to remind us of things long forgotten all suggest not so much a suppositious as a confused and ragged communication between the two worlds.

Mind speaks to mind very imperfectly in life. Our daily round is plagued by misunderstandings resulting from defective expression. There is no demonstrable barrier between carnate and discarnate minds, and there is no valid reason to suppose that an erratic memory in this world will be very much different in the next.

Taken together with our very imperfect understanding and mastery of the means of communication, it is more than enough to explain the variable quality of the contacts between the two planes of existence.

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"Life of Jim Riley." (Author Unknown); "Murder of Delicia." (Corelli); "Occult Philosophy." (Ingelese); "Psychosophy." (Ingelese); "Psychosophy." (Cora L. V. Richmond); "Projection of The Astral Body." (Muldoon); "The Rosicrucians." (Jennings); "Spirit Intercourse." (Hewat McKenzie); "Sleeping Through Space." (Cannon).

"Magnetic, Mental and Spiritual Healing." (Sprague); "Secret Power." (Corelli); "Transcendental Physics." (Zollner); "Vision of The Nazarene." (Scott); "The Voices." (Osborne); "Wanderer in The Spirit Lands." (Franchezzo); "Watchers of The Seven Spheres." (Challoner).

Send all books to: Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

"I HEARD A VOICE"

way of sensation, outside of this puny reach, has a chance to get to first base with us.

And the tragedy is that we discredit the senses of those who tell us otherwise. We denominate the "sensitives" — those to whom the fourth dimension of spirit is a reality— eccentric, queer, touched in the head, in short, in our utter blindness to pure spirit, we hold that they are crazy, plain daft, in short, that they are insane.

But when a body of intellectuals, such as the committee appointed by the House of Bishops in England ten years ago to look into Spiritualism and psychic research as it bears on the Christian religion and the church, "approves" this phenomena — their Report is "listened to in secret" and then ordered suppressed.

PRESS WONDERS

Such secular British papers as the "Daily Telegraph", the "Evening Standard", the "Daily Mirror", the "Sunday Dispatch", the "Daily Sketch", the "Sunday Pictorial", the "News Chronicle" and others gave publicity to this episode of suppression and many wondered why this extended and scholarly document should be suppressed.

They wondered, too, how it was possible to seal the lips of the "illustrious signatories" for a period of ten years, until a Spiritualist dug it up and gave it public airing.

"YES" AND "NO"

One writer asked pertinently, "Are theologians interested in truth or are they defending their old fashioned creeds?"

It would appear that the answer to the first is, "no" and to the second, "yes".

But if the findings of best minds in a given field are to be discredited and suppressed, how is the mass of men to arrive at any new truth? Even divine guidance is stopped.

On one occasion I was worried and in dilemma I too "heard a voice". This experience is not easy to describe. There was, orally, no "voice" or sound, as on the physical plane when men talk.

The "voice" that I "heard" said: "Stand up on your feet". (cf. Ezekiel 2:1-2). This was as definite an impression as any I have ever received in ordinary conversation.

I at once stood up, and the voice said, as if in challenge or with a sort of chuckle: "Whose feet have you been standing on, all these years?"

THE MAID AT THE STAKE

THE DEATH OF JOAN

—from an old print.

To me, that was a challenge to be a man and not a mouse, and to go ahead with confidence. That confidence has never left me.

I live in a spirit world, in just as true a sense as that I live in a physical world, and as far as in me lies, I live "spiritually"—as by divine directive —or, in fact, as a child of God.

HE BELIEVES

In New York City alone there are at least a dozen Spiritualist churches. I believe there are several hundred such churches in the country at large.

That these churches are built on a lie, that they are based on hallucination, quackery, or "emotional misguidance", I refuse to believe.

The Spiritualists publish a score or more of periodicals. These papers have to do with the religion of Spiritualism and many of them report scores, even hundreds, of cases of communication — through spirit-mediums, trance channels, automatic writing, if you please! .

All religions are, at base, Spiritualistic. They assume a world of spirit, continuity of life, and so on.

REVELATION

Many of them are based on other world revelation or spirit directive. Christianity is essentially a Spiritualistic system, but the orthodox, the timid, the ritually-mechanistic and the the "five senses leadership" of modern times would keep us all in the category of folk blind to spiritual reality.

"God is Spirit", we are told on rather good authority—and so are His children. But we are acting out of character, and live as mechanical automatons.

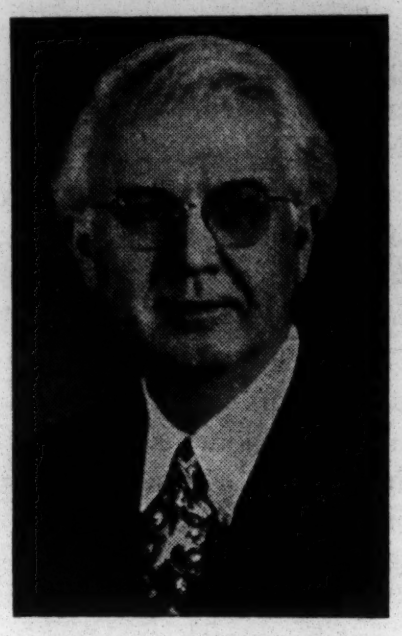
"Beloved, *now* are we the children of God". If this be so, we are of the spirit, and we have got to waken and to develop spirit faculty.

ENDLESS LIFE

How else shall we train for endlessness of life, after this "mortal coil" of physical existence "uncoils' into endlessness of spiritual rapport?

For 1800 years orthodox Christians have protested: "I believe in . . . the communion of saints". But it has been largely a protestation only. Spiritualism says, "You *believe in* communication (communion, if you please). We *prove* it." It is fundamental to Christianity, if we are to assume a spirit world.

COMPOSER, AUTHOR, MYSTIC



Wesley La Violette, the noted American composer and author the "New Gita", a translation of the Indian sacred epic, the Bhagavad-Gita, and of "Creative Light", lectured on music at the Hotel Gotham, New York, on April 3, 7, 10, and 14, and at the Eastman School of Music, Rochester, on April 1.

He has had a very trying year. His wife, Harriet, was injured in a car accident on March 14, last year, and is still critically ill.

La Violette says he is greatly aided in his writings from the other side.

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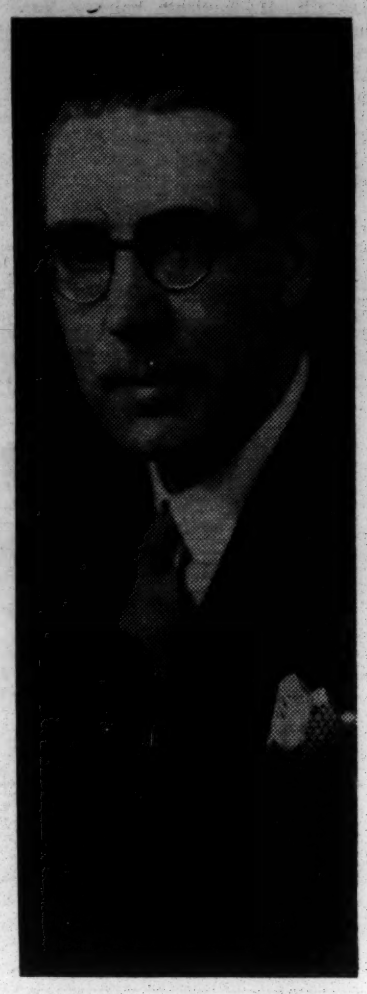

AMERICAN CLIMATE IMPROVES BRITISH MEDIUM'S PYSCHIC POWERS

The first of a series of three articles by Horace Leaf, a British medium who has traveled extensively in the United States and other parts of the world, lecturing and giving psychic demonstrations

By HORACE LEAF, F.R.G.S.

San Diego, California, has one of the most delightful climates in the world.

According to Mr. John Remmers, author of the well-known book, "Is Death the End?" the inhabitants of this city enjoy the bright sunshine and soft cool breezes so much that they are in danger of taking little interest in the spirit world. San Diego is good enough for them.

NO COMPLAINTS

There are several active Spiritualist churches in the city, and some excellent mediums. During my brief visit of six days I lectured and demonstrated for the Concord Mission, of which the Rev. Elvina Colburn, ably supported by her husband, is pastor.

If my audiences were reliable examples of the type of person interested in Spiritualism in San Diego, there is nothing to complain about.

A more sympathetic and attentive body of supporters it would be difficult to find anywhere; and it was with regret that I departed for Mexico City.

Mrs. Elvina Colburn was born in London, and came to the United States about 20 years ago.

A natural medium whose grandmother as well as parents were Spiritualists, she from her arrival in America devoted her energies to the propagation of our great truth, both by public addresses and her mediumship.

A FORECAST

While in England, she acted as a private medium and there are many Londers who remember her. I recall seeing her in London when she was a young girl, with her hair hanging down her back. She was then an excellent clairvoyant, with occasional physical mediumship.

Indeed, it was I who foresaw that her destiny lay in the United States; and my message to this effect encouraged her to take a step which, in its loneliness called for considerable faith and courage.

We little thought on that occasion that many years afterwards I would be her guest and share the platform of her church with her.

TRUMPET RETURNING

The favorable climate of her adopted country improved her mediumship, and for some years she was an excellent trumpet medium; but for some unaccountable reason this remarkable gift died out.

There are, however, indications that it is returning. Another fine supernormal gift of hers is automatic writing, and she is at present obtaining through this means a book bearing on the nature of the Beyond.

ALSO A HEALER

She established Concord Mission about three years ago, after devoting many years to traveling throughout the States as a missionary for the Spiritualist National Association. Her organization steadily grows, and is already powerful, developing mediums, practicing spiritual healing and teaching the truths of Spiritualism.

It was a delightful experience for me to meet again Mr. John Remmers and his wife. Mr. Remmers is one of the directors of a large San Diego bank, but devotes much of his spare time to propagating Spiritualism among business men and socialites of the city of his adoption.

WAY MADE EASIER

I met several of these influential people, and as they have a strong political influence they make the way easier for Spiritualism, which has undeservingly been seriously opposed by religious and other bodies.

Mr. Remmers has himself been the chosen candidate for the legislatures of both Ohio and California.

It was in Cincinnati, Ohio, that I first made the acquaintance of this very fine medium and his equally gifted wife.

They were active members of the powerful Cincinnati Society for Psychical Research that existed in that city at that time.

FIVE PACKED MEETINGS

I more than once visited this society and worked for it as lecturer and medium, and consider those visits among my most happy memories of the United States.

Although the society no longer exists, my last visit to Cincinnati showed that keen public interest still prevails, as I addressed no fewer than five packed meetings.

The entire sentiment of this society was Spiritualistic owing, not only to the mediumship of Mr. and Mrs. Remmers, but also to that of the famous slate-writing medium, the late Mrs. Laura Pruden.

HUSBAND A JUDGE

Mrs. Pruden was the widow of a well-known appellate judge, and gave me one of the most outstanding proofs of her wonderful ability to obtain irrefutable proof of survival.

The Remmers family, for thus they may be spoken of from the mediumistic point of view, will rank among the greatest non-professional mediums.

Both Mr. and Mrs. Remmers occasionally produced materializations, while Mrs. Remmers is a high class voice medium.

Their son, now a successful professional man, when 15 years of age could handle, under spirit influence, live coal without being burned, and could make sitters, who had sufficient faith, immune from the heat also.

Confidence on the part of the sitters was absolutly essential during these demonstrations. The lad intuitively knew when anyone present lacked the necessary faith.

He would, on occasions, refrain from touching live coal, as he realized that to do so would result in personal injury.

Mr. and Mrs. Remmers are at present collaborating in writing another book to be called "The Great Reality."

FROM AUSTRALIA

I dined one day with Mr. Remmers and Mr. Norval Diamond, a leading business man in San Diego, who testified to the convincing proofs of surival he and his friends has received through the Remmers.

The Rev. Jessie Ethel Curl was lecturing and demonstrating her mediumship in the city at the time of my arrival.

This charming Australian medium had won wide recognition because of her clairvoyance and healing.

As a healer she stands in some respects alone, as she obtains instantaneous cures in public simply by the sick person stating the nature of his or her malady from the body of the hall or church. In some strange way Mrs. Curl is able there and then to stop the pain, and often she produces a complete cure.

She assured me that she knew nothing of her remarkable power four years ago, and it is only during the last three years or so that she has demonstrated it in public.

She had come to the United States to represent the Spiritualists of Australia at tthe Centennial Celebrations.

Even cancer is said to respond to her treatment, which she attributes to spirit helpers.

(See Page 24, Column 3)

SPIRITUALIST CHURCHES

YOUR Church, Society or Center receives FREE listing, on these pages, if TEN or more copies of PSYCHIC OBSERVER are sold every two weeks. If YOUR CHURCH is NOT listed, write PSYCHIC OBSERVER, Inc., Jamestown, N. Y., for church order form.

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Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213½ Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520-21st St.

ARIZONA

Douglas—1st Unity Spiritual Ch., 1542 "F" Ave.; Sun., Tues. & Thurs. 8 P. M.; Ola Eldridge, Pastor; Grace Wilton, Sec'y.

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Phoenix—First Spiritual Ch., 10th & Fillmore Sts.; Leroy O. Cady.

CALIFORNIA

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

Escondido—Ch. of Spiritual Wisdom, 352 W. Fifth St.; C. E. Goodale, Sec'y; Treas., F. E. Watson; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.

xxx

Fresno, California

Ch. of Revelation No. 10, Danish Brotherhood Hall, Yosemite & Vorrman Sts.; Wed. 7:30 P. M.; Rev. Janet Stine Wolford.

Ch. of Metaphysical Science of Fresno, 245 N. Calaveras St.; Sun. & Wed. 8 P. M. Rev. Dollie E. Thuness, 324 N. Broadway.

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Hanford — Ch. of Revelation, 221½ Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

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Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

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Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

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Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Kosmon Center, 1092 East 17th St.; Sun. 7:45 P. M.; Pastor, Lola Reddig, Classes by appointment (Phone 82316).

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

People's Spiritualist Church, 1835 American Ave.; Rev. Edith M. Niles, 1721 East Broadway; Phone: 730-28.

Temple of Truth, 429 Dayman St.; Healing & Developing Classes; Joan Williams (Phone 7-7956).

Carl Horton Pierce Memorial Healing Center, Cafe Clubrooms, Villa Riviera. Ocean at Alamitos, Sunday, 2:30 P. M.; Dr. Carl Richard Minugh, Director; Winifred Layton, Assistant.

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Los Angeles, California

Ch. of Inspiration Thought, Inc., 2315 Altman St.; Thurs. 2 P. M.; Lillie Mueller (Phone CA 2-1137).

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.): Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.
Spiritual Science Ch., 247 W. 58th St.; Frank Mickley.

gashaA Temple of Wisdom, 353 No. Western Ave.; Sun. 8 P. M.; Richard Zenor.
Church of Psychic Light, 617 Venice Blvd.; Katie Whittemore.

Central Sp'list Ch., 2201 S. Union Ave., Services Sun. 9:30 to 11 A. M.; 2:30 P. M. & 7:30 P. M.; Wed. 2 & 7:30 P. M.; Rev. Elizabeth R. Courtney, Founder; Rev. Maria A. Sykes, pastor.

Optimistic Science Temple, 1719 W. 50th; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Gurkell.

Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance Sun. 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Studio Hall; Minnie Sayers.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvardo Ave., Sun. 10:30 A. M.; Wed. 8 P. M.; Leah E. Pitzer.

Temple of All Seeing Eye Spiritual Ch., 966 W. 47th St.; Sunday School 11 A. M.; Sun. 8 P. M.; Anna M. Crosby.

Wilshire Ch. of Immortality, 508 South Hobart Blvd., Sunday 11 A. M. & 8 P. M.; Tues. 8 P. M.; Minister, Virginia Gideon.

Ch. of Divine Philosophy (I.G.A.S.), 4157 W. 5th St. (at Western), Sun. 8 P. M.; Louise Jolly, Pastor.

Temple of Universal Truth, 801 E. Wilton Pl. (cor. 8th) Sun., Tues. & Fri., 7:45 P. M.; Tues. & Fri. devoted to question hour — everyone receives answers to sealed questions. Pastor's organ recital before each service; Rev. Vincent M. Wilson, Pastor & Pres.; Rev. Ethel L. Wilson, Ass't Pastor & Secy.-Treas.

Spiritual Fellowship Group, Inc., 2936 W. Eighth St., Room 203; Sun. 2:30 P. M. 4 & 8 P. M.; Wed. 2 P. M.; Jane M. Sipes; Phone: Exposition 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

Universal Ch. of The Master, 3406 N. Figuerosa St.; Wed., Thurs. & Fri. 10 A. M. to 6 P. M.; Thos. Harrell, 4202 Homer St. (Consultation & Healing).

Temple of Immortality, 1039 South Ardmore Ave., W. J. Hall, Founder & Pres.

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Oakland, California

1st Temple of Spiritualism of Oakland, 1442 Alice St.; Mitzie Monroe.

Fraternal Brotherhood Spiritual Ch., 627 22nd St.; Tues. & Thurs. 2 P. M.; Wed. 3 P. M.; Lillian J. Storms (Hi 4-1684).

Universal Ch. of The Master No. 71, 2058 Webster St.; Sun. 2 P. M.; Fri. 1 & 7:30 P. M.; Ruth & James Barnes.

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Ocean Park — Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

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Pacific Grove — Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

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Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

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San Bernardino—1st Sp'list Asso., 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

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San Carlos — White Cross Center, 118 Dale St.; Classes, Fr. 8 P. M.; Teacher, Irene Remillard.

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San Diego, California

Ass'n San Diego Spiritual Ministers, P. O. Box 613, San Diego (12). G. E. Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

Fraternal Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

Bright Star Ch. of The Master No. 157; 4608 Kansas St., Sun. 7:15 P. M., Mrtle Dyson.

New Hope Sp'list Ch., Dartlee Hall, 3680 6th Ave.; Sun. 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't.

Progressive Sp'list Ch., 3843 Herbert St.; Carrie Kelly; Ben H. McHenry.

San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Sp'list Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri., 8 P. M.; Irene Remilard.

Universal Ch. of The Master (No. 33), Thurs. & Sun. 8 P. M.; Classes—Thurs. 2 P. M. & Tues. & Wed. 8 P. M.; Florence E. Crenshaw & Alda J. Scheierman, pastors.

Spiritual Ch. of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M. Rev. James J. Dickson, Pastor. Materializing & Direct Voice Medium.

Psychic Center, 350 22nd St., (Between Valencia & Guerrero) Sunday, 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Nita Harding.

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San Jose, California

Western Star Sp'list Ch., 65 South 7th St.; Sunday Services 2:30 P. M. Message service 3:30 & 7:15 P. M.

Ch. of Sp'list Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

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Santa Barbara — Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

xxx

Santa Cruz—House of Spiritual Communion, 518 Center St. (Unitarian Center) Wed. 7:30 P. M.; Rev. Irene M. Littler, Woodrow W. Littler.

xxx

Vista—Metaphysical Temple of Truth. Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

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Pueblo—International Evangelical Sp'list Ch., Woman's Club House, Cor. Grand & 13th Sts.; Healing, Sun. 6:30 P. M.; Carolyn John; Elmer B. John; Rev. Edward Barney.

CONNECTICUT

Bridgeport — Triune Circle of Light Ch., Healing Center & University, Inc., 152 Park Place; Phone: 67-4302; Sun. 4 P. M.; Tues. 2 P. M., Healing; Wed. & Sat. 8 P. M., Classes; Dr. E. L. Patterson, M.M.S., Minister.

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Pueblo—International Evangelical Sp'list, Stephen Terry Hall, 8 S. Elm St.; William P. Morgan.

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Hartford, Connecticut

Hartford Sp'list Temple, 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

The 1st Ch. of Divine Light, Inc., 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles Hughes, Pastor.

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Norwich—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

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New Haven—Alliance Center of Inner ision, 1023 State Street, Wednesday, 7:45 P. M., Rev. Dorothy Russell Johnson; Pearl Pavone, Sec'y.

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Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer St.;Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

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First Spiritual Science Ch., 1900 "F" St., N. W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N. W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, Lola Miller, Pearl Parcy; Margaret Balcom, 810 Rittenhouse, N. W. Phone, TAylor 0079.

Church of Two Worlds, 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y. 7529 Alaska Ave., N. W., Wash. (12); Minister. H. Gordon Burroughs; Phone EMerson 0010.

FLORIDA

Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

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Fort Lauderdale — Beckoning Light Sp'list Ch., Woman's Club, Stranhan Park, Sun. 8 P. M.; Jewell Williams, 200 N. E. 4th St.

xxx

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun., Mon. & Thurs. 8 P. M.; Rosa Lee Smith; Phone 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; Phone: 5-7208-W.

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Miami, Florida

Elizabeth Memorial Sp'list Ch., 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A .M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Schaefer Healing Center, 2237 N. W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 78-7372).

Temple of Continuity, 1585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Sp'list Ch., 1621 Southwest Sixth St.; Sun. & Wed., 8 P. M.; Bertie Lily Candler and Madge Hart.

Spiritual Ch. of Christ. Odd Fellows' Temple; N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St. Psychic Science Sp'list Ch., Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Church of Metaphysical Science, Spanish-American Hall, 40th and irst Ave., N. E., Sun. 8 P. M.; Minister, Rev. Arthur Ford, 831 Pizarro St., Phone 48-0051.

Little Shenandoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ermal McNab; Pearl Hinkson.

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St. Petersburg, Florida

Ch. of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; Phone 71-7765.

People's Sp'list Ch., 1011 Ninth Ave., North, Wed. & Sun. 7:45 P. M.; Rev. Clifford L. Bias and Charles Swann.

xxx

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565). Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

ILLINOIS

Aurora—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark St.; Emma Ness.

xxx

Chicago, Illinois

Englewood Psychic Science Ch. & White **Sanctuary Healing Center**, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tuffs; WAlbrook 4750.

Faith Sp'list Ch., 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & mily Ludmann.

1st Fraternal Spiritual Ch., 4309 W. Madison St., McEnery Hall; Emma Binz.

1st Sp'list Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Ch., No. 2, 240 W. 63rd St.; Sheldon Northrup.

Spiritual Ch. of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M., Rose MacKay, 8209 East End Ave.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

Third Sp'list Ch., 1715 West 64th St., Sun. 3 & 7:45 P. M.; John Skinner; Telephone: Hemlock 4-9181.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Chralotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Sp'list Ch., 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres., Phone Van Buren 1625.

Sunflower Sp'list Ch., 2421 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany, 1416).

Ch. of Higher Spiritualism, 812 West 69th S.t; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: Grovehill 9326.

Ch. of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund;Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St., St. Louis Ave., Chicago (23) Illinois.

First Ch. of Divine Healing; 4557 Broadway; Sun. 7:45 P. M.; Rev. V. Klinger Bigus; Visiting mediums welcome.

Mary E. Dunn Memorial Club, 2335 West Adams Street, Tues. 8 P. M.; Mrs. Wm. C. Marggraf, Pesident. Visiting Mediums Welcome.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

Spiritual Science Ch. No. 14 (Formerly The First German American Sp'list Ch.) 3205 West 5th Ave., M. Schatz; Phyllis Liese, Sec'y.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CApitol 7-2110).

Cosmic Science Ch., Inc., 185 W. Madison St.; Sun. 3 & 8 P. M.; Class Tues., 7:30 P. M.; Rice R. Massey, Mary Haines, Sec'y (Phone: Kedzie 3-5732).

Mission of Love (No. 6) Spiritual Ch., 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 8 P. M.) F. Pieper; W. J. Rogers.

Light More Light Sp'list Ch., 2433 Bernice St.; Tues., Fri. & Sun., 8 P. M.; Rev. Johana R. Schmidt: Jun. 3974.

xxx

Cicero, Illinois

First Sp'list Ch., 5033 West 25th Place; Sunday, 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Ch., 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

xxx

Danville—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.) 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267.

xxx

Decatur—1st Sp'list Ch. of Truth, 993 N| Edward St.; Grace W. Brown.

xxx

East St. Louis, Illinois

First Victory Sp'list Ch., 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7040.

Spiritual Science Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Collins Paxton, 4912 Caseyville.

Unity Science Ch., 56 N. 79th St.; Marie Mrnard, 623 N. 86th (Phone Express 3075): Sec'y. Edna Heck, 656 79th.

LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

Joliet—1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P .M.; Eugene B. Davis.

Rockford—1st Sp'list Ch., 514 Park Ave., Clifton E. Crawford, Sec'y.

MISSOURI

Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

Anderson—Madison Ave. Sp'list Ch., 13th & Madison Ave.; Sun. & Thurs. 7:30 P. M.; Fanchion Harwood.

xxx

Chesterfield—Chesterfield Sp'list Camp, noted mental and physical mediums on the camp grounds the year 'round; Modern "Western Hotel" accommodations; For hotel reservations and seance appointments, write Mable Riffle, Sec'y., Chesterfield Sp'list Camp, Chesterfield, Indiana.

xxx

Elkhart—Clark's Memorial Sp'list Ch., 316 Division St.; Sec'y, Chloedell Wolfe.

xxx

Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

xxx

Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first & third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

xxx

Gary—1st Sp'list Ch. of Gary, 2430 & 2432 West 11th St., Edna Hires, Pres.; Sec'y, Reba Schallon, 228 Ellsworth St.

xxx

Hammond, Indiana

1st Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Sp'list Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Hoyle.

xxx

Indianapolis, Indiana

1st Sp'list Episcopal Ch., 119 E .Ohio St.; Pastor. Walter M. Marsh; Sec'y, Mary Crodian, 1532 E. 10th St.

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Sp'list Center Ch., 214 South Arsenal Ave.; C. C. Driskell.

xxx

Lafayette, Indiana

1st Sp'list Episcopal Ch., 535 South Thirtieth (30th) St., Rev. Irene Jennings, Minister.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

Marion—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

xxx

Muncie—1st Sp'list Ch., 12½ N. Walnut St.; Donald H. Lambert.

xxx

Richmond—The Independent Sp'list Asso., in Indiana, 115⅛ N. 14th St.; Pastor, Rev. Jessie N. Young.

xxx

Scuth Bend—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

xxx

Terre Haute—Golden Hour Sp'list Ch., 503⅛ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Davenport—Modern Spiritual Ch., 623 W. 4th St.; Daily 8 P. M.; I. Richard Griest.

Des Moines—The Spiriual Temple of The Good Shepherd, 918 Locust St., Minister. Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

KANSAS

Kansas City—1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues. 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

Wichita—1st Sp'list Ch., 121 South Main St., Neva Durham.

KENTUCKY

Paducah—Psychic Study Club (Kingdom Sp'list Ch.) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class, sponsored by Mr. and Mrs. L. M. Faith; Sunday service & Wednesday evening class conducted at pastor's. Rev. Walter R. McNeil, residence, R.F.D. No. 6, Paducah, Kentucky.

LOUISIANA

New Orleans—Divine Fellowship of Sp'lism, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Sp'list Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Louden Ave. (Phone: LIberty 4512.

Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

The Spiritual Haven, 30 Huntington Ave., Sun., 8 P. M.; Rev. Harre C. Milesi, 153 Hemenway St., Boston (15).

Universal Sience Ch., Suite No. 221, Hotel Manor (Opposite Back Bay Station) 168 Dartmouth St.; Services: Sun., 8 P. M.; Study classes: Tues., Thurs. & Fri., 7:30 P. M.; Also Thurs. 2:30 P. M.; Pastor, Rev. John E. Reese; Ass't Pastor, Rev. Josephine Gilbert.

xxx

Brockton—Occult Science Ch., G.A.R. Hall, E. Elm St.; Charles E. Lyons.

xxx

Cambridge—First Sp'list Ch., 631 Mass. Ave.; Marion F. Unham.

xxx

Fitchburg — 1st Spiritual Alliance Ch., 21 Union St. Hildred D. Smith.

xxx

Haverhill—Universial Ch. of The Master, Inc., U.S.W.V. Hall, Court St.; Sun. 7 P. M.; Pastor and President, Rev. George L. Short; Sec'y and Treasurer, Mamie B. Short; Healing services by appointment.

xxx

Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.). Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

xxx

Malden—The Christian Spiritual Ch., Washington St.; Mrs. C. E. Aldrich.

Quincy—First Sp'list Ch., 4 Maple St.; Bert DeYoundg.

xxx

Salem—The 1st Sp'list Mission, of Salem; Bell Studio, Sewall St.; Gladys Worsencroft.

xxx

Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 137½ State St., Room 302; Alice Thurston; Joseph Hendeberg.

xxx

Worcester—1st Spiritual Ch., 35 Oread St.; Services Sun. 3 & 7 P. M.; Pres., Joseph W. Miller; Sec'y, Dorothy W. Bolin, 11 Jenkins St., Worcester (2), Mass.

MICHIGAN

Attle Creek—1st Sp'list Episcopal Ch. of Battle Creek; Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

xxx

Coldwater—Coldwater Sp'list Temple, 52½ W. Chicago St. Sun., 8 P. M.; Pearl Burns.

xxx

Detroit, Michigan

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull. Sun. 8 P. M.; Hazel Damrau.

Christian Ch. of Progress (Sp'list), Eastern Sta rTemple, 80 W. Alexandrine Ave.; Jean Peattie, Sec'y.

1st Ch. of Spirit Communion, 3910 Avery Ave.; Homer Warren Watkins.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Dr. Robert Jensen Memorial Ch., 2024 Linewood Ave.; Clara Barnett Smith.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

2nd Sp'list Episcopal Ch., Maccabee Bldg., Mezzanine, Sun. 8 P. M.; Blanche Quigley.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hgwy. E.; Sarah Anderson.

xxx

Eaton Rapids — Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

xxx

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

xxx

Grand Rapids, Michigan

First Church of Truth, 26 Shelby St., S.W.; Harry Molev, Pres.

The Christian Sp'list Ch., 1107 Sheldon Ave., S. E.; Sun. 7:30 P. M.; Sec'y, Nina Opple; Pastor, Margaret Ward.

xxx

Howell—Ch. of Christian Fellowship in Healing, 803 E. Grand River; Rev. Sylvia Ann Sears, R.F.D. No. 2, Fenton, Mich.

xxx

Jackson—Goodfellow Sp'list Ch., 1014 LeRoy at Ellery; James Tingley.

xxx

Kalamazoo, Michigan

Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

xxx

Lansing—Lansing Sp'list Episcopal Ch., Main Auditorium Y.M.C.A. Bldg., Townsend St.; John W. Bunker.

xxx

Muskegon, Michigan

Sp'list Ch. of Truth, 1143 Spring St.; Harrry Rogers.

Spiritual Fellowship, 187 East Grand Ave.; Wm. R. Aldred, D.D.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

xxx

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Port Huron—The Divine Spiritual Ch., I.O.O.F. Hall, Lapeer Ave.; Pastor, Rebecca Provat; Sec'y, Ethel Koch.

xxx

Roseville—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

xxx

Saginaw—Ch. and Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Bessie Magnuson; C. W. Olson; C. Hegge; Ann Smaley.

xxx

Minneapolis, Minnesota

Anna Ryberg Memorial Sacred Science Ch., 931 13th Ave., South; Sun. 7:30 P. M.; Dr. Max Zoeller, Pastor.

2nd Sp'list Chfl, 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor, Howard C. Lemire.

Ch. of Infinite Science, 610-620 East 15th St. Henry M. Paulson.

Psychic Center Sp'list Episcopal Ch., Minnehaha Hall, 1531 E. Lake St.; Sun. 3:30 & 7:45; Wed. 2 to 5 P. M.; Clara S. Johnson.

xxx

St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed., 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

xxx

St. Louis, Missouri

Bright Star (Sp'list) Science Ch., 3660 Castleman; Service Sun. 8 P. M.; Wed. 2 P. M.; Class, Fri. 8 P. M.; Rev. Mollie Bauer; Telephone: PRospect 3830.

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Unity Spiritual Science (dvanced Soul Ch.) 1408 North 19th St., Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Progressive Sp'list Iyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.; Robert C. Kroll, Conductor.

Unity Science Spiritual Ch., Blue Room, Roosevelt Hotel,, Delmar & Euclid St. Sun. 8 P. M.; Rev. Emma Bell Roney; Dr. Charles Robling.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

NEVADA

Las Vegas, Nevada

1st Sp'list Ch. of Nevada, 203 N. Ninth St.; William W. Leavers; Phone: 3562; Grace Honey, Sec'y; Edythe Hilsinger, President, Henderson, Nevada.

Psychic Center, 106 Gass St.; Sun. 7:30 P. M.; Ella Heap.

NEW HAMPSHIRE

Manchester—Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

xxx

Portsmouth—1st Spiritual Science Ch., 114 Maplewood Ave.; ESun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

Atlantic City—Sunflower Temple of Psychic Research, 15 N. Maryland Ave.; Israel and Anna Shotz.

xxx

Camden, New Jersey

4th Sp'list Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Leigon Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

xxx

Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

xxx

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

xxx

Elizabeth—1st Sp'list Ch., 31 Rahway Ave.; Sun., & Thurs. 8 P. M.; Allen Lynd.

xxx

Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

xxx

Long Branch—Trinity Ch. of Spiritual Science 111 Wash. St.; Mary Reva Wood.

xxx

Neptune City—Star Spiritual Ch., 134 Sylvania Ave.; Ioweta Fine.

xxx

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave.; Kate Hazelwood.

xxx

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Sp'list Ch., 176 Broadway; Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979); Myrtle Morse.

xxx

Riverton—1st Sp'list Ch. of Universal Science, 412 Main St.; Services: Sun. 7:15 Healing; 7:30 Lecture & Message; Rev. Emma M. Munch; Phone: Riverton 9-0306.

xxx

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner F. Palmer Gibson.

xxx

Union City—Spiritual Ch. of Divine Guidance, 517 37th St.; Sophie E. Busch, 199 Cambridge Ave., Jersey City.

xxx

West Englewood—John's 1st Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Marie Louise Gallo.

NEW YORK STATE

Albany—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

xxx

Binghamton, New York

1st Sp'list Ch. (I.G.A.S.), 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Auxiliary, 7 Mulberry St.; Mae Merritt..

1st Nat'l Sp'list Ch., Ida Dayton, Sec'y; Robert Howell, 39 Hudson St., Johnson City.

xxx

Brooklyn, New York

Christ Sp'list Ch., 987 Halsey St., near Broadway; Tues., Wed & Thurs. 2 and 8 P. M.; James M. Hedenberg.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

The Ch. of Divine Guidance, Aux., 53-08 Myrtle Ave.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Sp'list Ch., 8024 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local177th St. Station); Lillian Johnson.

W. D. Gressinger Memorial Sp'list Ch., 41 Piling St.; Sun., Tues. & Wed. 8 P. M.; Sun. & Fri. 2 P. M.; Katherine Gressinger.

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Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P. M.

Cold Springs Sp'list Ch., 1043 Jefferson Ave.; Sun. 8 P. M.; (Medium's Day, 3rd Sun.); Mildred Mason.

John Carlson Memorial Sp'list Ch., Golden Light of th eWorld; 232 Forest Ave.; Sun. 7:45 P. M.; (Medium's day, 4th Sun); Edith Sandy, 62 College St.

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

1st Spiritual Science Ch., 557 Tonawanda St., (Riverside bus) Sun 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome: Rev. Carroll out-of-town engagements socit'ted; Riverside 3769.

Sp'list Ch. of Life (N.S.A.) Trinity Temple, 34 Elam St. take No 8 car to Greenfield Ave.; Sun. 8 P. M All billet reading Wed. 8:30 P. M.; Rev. T. John Kelly.

Pierce Memorial Sp'list Ch., 15 Harwood Pl.; Advanced Class. Mon. 8 P. M.; Beginner's Class, Wed. 2 P. M.; Services, Fri. 8 P. M.; Rev. Vivian Davis.

xxx

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

xxx

Elmira. New York

Universal'st Sp'list Ch., 225½ Franklin St. Pauline Hamm

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick

xxx

Fayetteville—"Wayside Spiritual Ch" of Manlius Center; R F D. No. 2, Luania Caley Mrs. Louis Ferris, Sec'y.

xxx

Freeville — Harmony Psychic Center, Groton Ave.; Sadie McIntyre.

xxx

Jamestown—Open Door Sp'list Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Medium's day, last Sun.); Carrie Yarter.

xxx

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

Jamaica—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

xxx

Richmond Hill South — Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes. Phone: VIrginia 3-5979.

xxx

Richmond Hill — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.

xxx

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

xxx

Lockport—Lock City Sp'list Temple, 11 Cottage St., (Mediums' Day, 3rd Sun.) Violet Southland.

xxx

New York City, New York

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'list Ch., 123 W. 9th St., Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

Midtown Sp'list Ch., 123 W. 94th St.; Albert and Dorothy Phipps.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

W. T. Stead Memorial Center, 41 W. 88th St. Sun. 8 P. M. Classes Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 856, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Chapel of The Eternal Star, near 8th Ave., Apt. 3-A, 3rd Floor, 300 W. 54th St.; Sun., Wed. & Sat. 7 P. M.; Rose Erickson. Phone CO-5-6143.

Victor Seabury Memorial Sp'list Ch. of Truth, Studio 546—1947 Broadway (Lowe's Lincoln Sq. Bldg. between 5th & 66th St.) Tuesday 7:30 P. M.; Frances Seabury, Phone: TRafalgar 78429.

Occult Science Society, Inc. Meetings held 2nd & 4th Fri. each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'list Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, PLaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M. Anna C. Gaze.

Spiritual and Ethical Society, Steinway Hall, 113 W. 57th St. (Studio 605) Manhattan; Sun. 3 P. M.; Fred W. Schneider, 608 W. 140th St.

Beacon Light Sp'list Ch., 169 W. 98th St., Apt. No. 8; Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Hermine Leger.

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Niagara Falls — White Rose Center of Free Psychic Truth. Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

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Ch. of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Sp'list Ch., 1101 E. Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Case, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Universal Psychic Science Temple, 67 Edinburgh St., Sun. & Wed. 8 P. M.; Helene Gerling.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

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Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

1st Sp'list Ch., 535 Oakwood Ave.; Sun. 8 P. M.; Ida C. Robison.

Spiritual Science Ch., Onondaga Hotel; Sec'y Margie Moon, 708 S. Buck St.

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Akron, Ohio

Friendly Sp'list Ch., 31 South Howard St.; Hulda Stewart.

St. Paul's Sp'list Ch., 88½ East Mill St.; Revina Roshon.

Progressive Sp'list Ch., Red Room, Portage Hotel Della Saxton, 514 Brown St.

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Canton—1st Sp'list Ch., 6th & Market S.W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St.

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Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Aut. 315. Frances E. Shelley.

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Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

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Spiritual Science Ch., 1628 E. 55th St., Rev Rene' Hunt.

Sunflower New Thought Sp'list Ass'n; 19206 Pawnee; President, F. W. Riehl; Rev. P. J. Hendricks, Pastor.

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Columbus, Ohio

The Congregational Sp'list Ass'n, 187 S. Sixth St.; Eun. & Wed. 7:30 P. M.; Wel. 2 P. M.; Rev. A. A. Hamilton, Pres., 29 E. Blake Ave., Columbus (2).

Ohio Ave. Sunshine Sp'list Ch., 86 S. Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.

The 1st Sp'list Ch., 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

1st Sp'list Temple Society, 24 W. Goodale St., Sun. 7:45 P. M.; Agnes Roese, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, Pres., 714 E. 1th Ave., Columbus, Ohio.

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Sandusky—Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

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Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

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Oklahoma City, Oklahoma

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Spiritual Science Ch. of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

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Tulsa, Oklahoma

Universal Science Ch., 1112 N. Boston; Sun. & Wed. 8 P. M.; Earl W. Myers, President.

Second Sp'list Ch., 919 S. Cheyenne St.; John H. Cuddy.

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Portland, Oregon

1st Sp'list Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M. Healing — 7:30 P. M. service; Pres. Wm. Vegelios; Sec'y, Evalyn B. Bennett, 2106 N. E. 17th Ave.

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave., Sun. 7:30 P. M.; Pastor, Luella M. LaValley; Sec'y Mae B. Ray, 3637 S. E. Kelly St.

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Brantford (Ontario)—Hope Memorial Spiritual Ch., 15 Chatham St. (Cor. Queen) "The Home of True Spiritualism"; Sun. 3 P. M. Healing & Messages; Sun. 7 P. M. Mesage & Service; Wed. 8 P. M.; H. Maynell, pastor; G. Laws, Co-pastor; Sec'y Leslie Lievers, 25 Huffa Ave.; Phone 4518-J.

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Britten Memorial Ch. of Canada, 847 Dovercourt Road; Sun. 3 & 7:30 P. M.; Rev. Mae Potts.

Ch. of Spiritual Upliftment, 3003 Dundee St., W., Sun. 7 P. M.; Tues. Class, 8 P. M.; Bessie McGinley MacLennan.

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Victoria, B. C.—Open Door Sp'list Ch., 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs., 8 P. M.; W. L. Holder; F. W. Hutchinson.

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The Lillian Bailey Home Circle, 32 Thurlby Road, Wembley, Middlesex, England; Lillian Bailey, Mental & Trance Medium.

Astrologer Goes To A Seance

(From Page 8, Column 3)

ious planet, Jupiter, is in this psychic sign, making a close and favorable aspect to the changeable and impressionable Moon in Cancer.

This transiting aspect in a natives chart is rarely at the proper moment exactly at the place that will give such excellent results, so I was prepared to hear some messages that would be far beyond the ordinary during the message service that night.

Arriving at the church at 8:10 P. M. with my wife Greeta, the message service had been in session some time before our arrival.

On entering the church I found the atmosphere, warm, friendly and free from material surroundings.

The church seats approximately 100 people and every seat was taken. People were standing along the wall and in groups at the back of the church awaiting a seat. Usually after each one receives a message they leave, making room for the standees.

The atmosphere was one of tense interest and attention. One could almost hear a pin drop as each person waited patiently for the sympathetic answer that would come to give a ray of hope and wise counsel that they so badly needed.

Thorne was seated in a comfortable chair on the dais with a full-sized picture of the Christ behind him, facing the congregation.

As a background in the semi-darkness this illumined picture

(See Page 24, Col. 1)

Astrologer Goes To A Seance

(From Page 23, Column 4)

brought forth thoughts of the Christ's magnificent mediumship.

Thorne would pick up a written question, details inside which he did not see, look at the identification mark and receive the acknowledgement from the questioner.

He would roll up the paper until it was the shape of a cigarette, hold it at a distance and then give a quotation from the Bible—book, chapter and verse.

Each Bible quotation was different and was given at random from the Old and New Testaments. It was odd how the quotation answered the question.

To be a good medium it is necessary to have a markedly strong Water emphasis. Water symbolizes emotion, impressionability and the Psychic sense.

Thorne has the mystical planet Neptune joined with the Sun, which indicates that the individuality is essentially mystical, psychic and able to contact the invisible forces.

ONE REASON

To this configuration must be added a close Moon Jupiter constructive aspect, from two psychic houses.

The sensitive impressionable Moon, well aspected to the Religious, Philosophical Jupiter, indicates ability to give forth impressions of high spiritual and philosophical significance.

One of the reasons why Thorne's messages are so clear, definite and concise is a grand air trine in mental signs consisting of Mercury in Gemini, in the house of intellect, the energizing Mars in Libra, in the house of relationships, his congregation, the sitter, and the stabilizing influence of Saturn in Aquarius, the house of hopes, desires and friendships.

CLEAR CHANNEL

This signature is one of mental balance and poise, clear thinking, and what is even more important to a medium, the ability to keep a clear channel open to inspirationally receive from the spirit world what they wish to convey to the sitter.

Having had the opportunity to do the charts of many mediums, comparison shows that slight differences in planetary set up often will make a vast difference in their method of work and the results attained.

We now had our questions written, and in a short time we had comfortable seats in the center of the church where it was possible to observe the people and to classify them astrologically as the answers to their questions were unfolded.

(TO BE CONTINUED)

"Dead" Girl Said Her Time Was Up

(Continued from Page 19, Coluumn 4)

Medical doctors had become interested in her work.

One frequently meets ordinary people in this part of the world who have had astonishing proof of survival.

One San Diego business man, who six years ago had lost his child, a beautiful girl of 14, had quite unexpectedly received undeniable proof of her survival in a most amazing way.

The girl had died suddenly while sitting at her lessons, doctors being uncertain as to the cause.

The grieving mother and father found consolation through Spiritualism, and received the assurance from the girl herself that her passing was due to the fact that she had lived her alloted time, and had naturally withdrawn from her body.

This girl has repeatedly manifested in materialized form in her own home, often unexpectedly and in full daylight, walking on one occasion through three rooms into the kitchen where she turned on the water-tap. Then in full view of her parents, went over to the refrigerator and opened the door.

SAW HIS DAUGHTER

Her father assured me that he had himself witnessed these manifestations.

Sometimes the girl appeared dressed as she had been at the moment of death; and sometimes in beautiful spirit robes which literally shone with light.

The effect of these manifestations was such as not only console the bereaved family, but also to win skeptics to a knowledge of the reality of human survival of bodily death.

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